

UNITY

Freedom, Fellowship and Character in Religion

VOLUME XXIX

CHICAGO, APRIL 21, 1892

NUMBER 8

UNITY

A WEEKLY JOURNAL OF RELIGION.

ESTABLISHED IN 1878.

JENKIN LLOYD JONES, SENIOR EDITOR,
CELIA PARKER WOOLLEY, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:

RICHARD BARTRAM, ELLEN T. LEONARD,
J. VILA BLAKE, JOHN C. LEARNED,
CHARLES F. DOLE, EMMA E. MAREAN,
JOHN R. EFFINGER, R. HEBER NEWTON,
EMIL G. HIRSCH, WILLIAM M. SALTER,
FREDERICK L. HOSMER, MINOT J. SAVAGE,
WILLIAM C. GANNETT, MARION D. SHUTTER,
ALLEN W. GOULD, HENRY M. SIMMONS,
JAMES G. TOWNSEND.

UNITY PUBLISHING COMMITTEE:

MESSRS. BLAKE, GANNETT, HOSMER, JONES,
LEARNED AND SIMMONS.

\$1.00 A YEAR, 10 WEEKS ON TRIAL FOR 10 CENTS.
SINGLE COPIES 5 CENTS.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

Charles H. Kerr & Co., Publishers,
175 DEARBORN STREET, CHICAGO.

Contents.

EDITORIAL.	PAGE.
Notes	57
After Thirty Years	57
The Standard of Ethics.—M. J. SAVAGE	58
Men and Things	58
CONTRIBUTED AND SELECTED.	
Immortality.—WILLIAM BRUNTON.	59
French Influence in Europe.—H. TAMBS LYCHE	59
Salvation Army Work	59
CHURCH DOOR PULPIT.	
Freedom of Thought and of Speech.—WILLIAM M. SALTER.	60
THE STUDY TABLE.	61
NOTES FROM THE FIELD	62
THE HOME	63

Editorial.

MR. GEORGE R. STEPHENS, of New Paynesville, Minn., writes to UNITY commending the idea of a Unitarian building on the grounds of the World's Fair recently advocated in these columns, and pledging himself as one of five hundred to raise the necessary sum for the erection of such an Assembly Hall. Who will follow?

REV. THOMAS VAN NESS writes: "I am fully with you in the desire to have our next National meeting at Chicago in place of Saratoga. Our Eastern friends must not forget the rapid growth of our cause on this coast, and the further fact that we can send a hundred Unitarians of California to Chicago where we can send one to a point in New York or Massachusetts. Continue your agitation. You have back of you, as the politicians say, a 'solid delegation' of twenty-five churches in this Conference.

PLANS are afoot to vary the usual order of the anniversary week in Chicago. Instead of the customary platform meeting on Thursday night, a banquet will probably be given in one of the leading hotels at the center of the city, where there will be after-dinner speaking from the visiting friends, lay and clerical. It is hoped

that Mr. Hosmer will preside at such a banquet. It will be a season of refreshing and rejoicing and cheer.

THE plea of Hon. Walter Clark, of the Supreme Court of North Carolina, in the last *Arena* for a cheap Postal Telegraph will meet wide response. Mr. Clark urges that the material for the establishment of such a service is inexpensive, and that the almost universal use which would be made of it would render it a paying investment on the part of the government. He points out how many of the countries of Europe are ahead of us in this matter. "Every civilized country," he tells us, "except ours has made the telegraph a part of its postal service; and in all it has worked satisfactorily." He advocates a uniform rate of five cents a message, and also a reduction of our present charges for telephonic messages. This is a feature of modern socialism we heartily approve and hope to soon see in practical working order.

As we were searching through the list of recent medical works at the Chicago Public Library the other day, we were startled to find a work entitled, "The New Christianity," under the head of medicine. We had not time to send for the book but we could not help wondering whether it treated the "New Christianity" as a new disease or as a new remedy for an old disease; or whether the city has become so orthodox as to class books on a "New Christianity" among works treating of the morbid conditions of humanity. Prof. Curtius once told us that one of Lobbeck's books on philology had got catalogued as a medical work. But that was Lobbeck's own fault, as he had given a medical name to the book, and the librarian had not looked beyond the title. But our Chicago librarian must have looked beyond the title, for the "New Christianity" has anything but a medical sound to common ears.

IN the face of the distrust towards the Western Unitarian Conference and its position, which still obtains even in some Unitarian parishes strongly enough to preclude the possibility of its finding lodgment within the walls of their churches, it is refreshing to note that the Memorial Baptist Church of Chicago, situated on Oakwood Boulevard, within half a block of All Souls Church, has, on the slightest hint of a possible need, tendered the use of that building to that church to entertain the Western Unitarian Conference during their evening meetings at the coming anniversary, because the auditorium of All Souls Church would be inadequate to comfortably hold the congregations that would probably attend the meetings. Two years ago the Oakland M. E. Church distinguished itself by a similar cordiality and hospitality to the Conference. It was a poetic and prophetic incident in the growth of religion, when, in that church of Wesley, a commemorative service for Theodore Parker was held. If the offer of the Baptist Society is accepted, as it probably will be, for want of a more central place available, Mr. Bradley, of Quincy, will have an inspiring background to his sermon, which will doubtless be a searching presentation of the gospel of character and fraternity.

THE offer by the Mormons to the commissioners of the General Assembly of the Presbyterian church, of their tabernacle and choir, with use of five hundred trained boy voices, is significant, and reflects great credit on those making it. The offer, we are told, has been declined, for the reason that one of the principle topics of discussion at the Assembly will be the missionary efforts of the Presbyterian body among the Mormons. The situation might prove embarrassing, but as those extending the hospitality of their church probably surmised that such a subject might receive attention, the merit of their action becomes the more apparent. Perhaps we shall sometime reach that better understanding of things when the courtesies of such a situation become something higher, and when that which appears only impolite is recognized as unnecessary and unjust. That will not be, however, until we have changed our notions of missionary work, ceasing to proselyte the believers in one form of religion to our own, and aiming rather to find the element of common faith and aspiration that belongs to each.

THE Sunday closing question in regard to the approaching Columbian Fair is beginning to assume more business-like shape. The discussion is being taken up by those who will have the settlement of it. This week pressure is brought to bear upon Congress, seeking the strong arm of national legislation to enforce the recognition of that Sunday which the public sentiment and the moral power of the church seem to be inadequate to enforce. One of the wise words on this question has recently been spoken by our associate, *The Christian Register*, in Boston. In an editorial on the American Sunday, these pertinent words occur:

We can not revive the Puritan Sunday and enforce it in Chicago. Thousands of visitors from abroad, and even a vast number in our own country, are accustomed to a certain freedom on that day in the enjoyment of nature, the study of works of art, not to speak of less innocent convivial habits. The opening of the Exposition would minister to the higher form of Sunday liberty without ministering to the lower. If the Exposition is closed on Sunday, it will not insure to the city of Chicago any more order or quietude. On the contrary, both would be endangered by the temptation to spend Sunday in convivial enjoyments instead of more profitably keeping a portion of the day, at least, in visiting the Exposition.

THE crisis of the Western Unitarian Conference has been met and passed. No parties have been more frank and eloquent in the dissents of the non-doctrinal condition of fellowship and the non-theological basis of missionary co-operation, in the West at least, than the representatives of the American Unitarian Association itself during the last year. Both its secretary and its western superintendent have over and over repeated in our State Conferences and elsewhere that they stand with money ready to help and encourage any society that desires to work with it, whether it be in sympathy with the Western Conference basis or not. But the business and practical crisis of the Western Conference is not yet passed. The suspicion against an independent executive center in Chicago, a practical working

missionary headquarters in the United States, outside of and independent of the national headquarters at Boston, is still widespread. That this suspicion too will be lifted we doubt not as the growing efficiency and gradually developed autonomy of the centers at San Francisco, Philadelphia, New York and Chicago proceeds. Let not those who believe this, and who desire to see it, withdraw their support of the Western Conference at this time. It is not possible to stand for the *idea* of the Western Conference in its fullest extent without holding up its *hands financially*. We trust that our churches will take this to heart. The burden can not and should not be carried by the few near the center or those who are most entangled in the official responsibility of this work. It has been a long and tiresome, and oftentimes what seems a thankless task, but let all the friends stand together and it will become an easy task. The churches relieved from much of the labor incident to the maintaining of the Chicago headquarters should all the more cheerfully make an effort to share the financial burden.

SUNDAY-SCHOOL workers, especially those interested in the Six Years' Course and who recall the excellent work done by Mr. Maxson last year in the series of lessons on the origin of religions, will be glad to learn that some additional notes of his, found among his papers after his death, but written in a peculiar shorthand that it was for a long time feared no one could decipher, have at last gained an interpreter and are to be published by the Western Unitarian Sunday-school Society. It is doubly pleasant to know that this work fell into the hands of one of our own Unitarian circle, especially fitted for the task not only in technical skill but by mental sympathy. The thanks of all workers in this line are due Mrs. James Vila Blake for this work, and the Sunday-school Society for putting it into permanent shape, while the friends and former parishioners of Mr. Maxson will be very glad to possess this additional memento of one they will always hold in grateful love.

After Thirty Years.

A three-day vacation! That's what "ye senior" took the other day in order to forget the March winds and to expel a frog in the throat. In those three days, he dropped back nearly thirty years and spent it in close companionship with that other self who once wore army blue, who marched in and around Holly Springs in the days when Van Dorn intercepted the Yankee cracker line, took Holly Springs from Col. Murphy and left Grant's column to scratch as best it could through the mud, axle deep, to Memphis or starve. For a few days it did not appear which would be done. Finally Memphis was gained under the inspiration and leadership of Gen. Hunger. The "senior" has just driven in a two-wheeled cart after a light-footed bronco pony over eighty miles of that hunger road of 1862. He stopped at "Lumpkin's Mill" where that peck of corn-meal was

found which saved the doleful Christmas Eve of '62 from being wholly doleful. The "Mill," resting on the old brick foundations, of the war days, was still grinding corn in the same primitive fashion.

He took a "square meal" at "Byhalia," the little country hamlet that has been green in his memory all these years. This village was recorded in the soldier's diary as follows:

"SUNDAY, DECEMBER 28, 1862.

"Came into camp at Byhalia, Marshall County, about ten o'clock last night; a beautiful evening, a woman drew a pistol on one of the boys and drove him from her yard. This morning, we found the little village was beautiful with holly and evergreen trees. It has a large schoolhouse, a church, a lodge room and a scientific laboratory, out of which the boys jayhawked numerous books, writing utensils, etc., etc. We picked up two horses and two mules. The owner plead hard, but the only satisfaction he could get was a receipt from the Lieutenant. A colored man said the man was a 'rank Secesh.' As we moved out, a woman stood in the front yard of a fine mansion, bravely waving the stars and stripes, and we cheered her loudly."

At this visit, the courteous landlady, when asked if she remembered the war, confessed that the chief impression left on her child mind was the "great fear of the Yankees." The editor confessed to being one of the "Yankees." But that only increased her hospitality. After the excellent dinner, a "Doctor" and a "Colonel" (the Mississippi woods are full of "colonels") dropped in, and for two hours stories were "swapped" and the situation discussed. There were frank tributes to the rising worth of the colored race, a cordial acceptance of the solution of the war; at the same time, tender memories woven around the "lost cause" and the still hot questions of race distinction and the political complications that rise therefrom. One said, "These darkies vote solidly one way and the white folks solidly another way,—a great pity. We sacrifice all other interests in order to keep out of the hands of the colored voters. And in many cases the only thing we can do is to count them out!"

Amaziah Jeffries, whom I met on the road, was a colored man who remembered "you all well when you're camped by the paund. You all tuk me and a four-mule team who belonged to Missus, old Missus Jeffries, a widow. But after two weeks you let me go and I went back and stayed with Missus 'til the war was over with. She was good to all her slaves." As I left, Amaziah cordially shook my hand and said, "Tell them Nor'n sogiers that we are mighty much obliged to 'em all for what they did for us."

This was testimony of the miller at Lumpkin's Mill, the colored boy who was too young to remember the war but heard a "heap of it." "No one ever bothered him about votin', but them colored men that begin to sell their votes has a heap of trouble." He said "they deserved it." When asked what was the price of a vote, he said it was often only a glass of whisky, sometimes a "bar'l of ashes" reputed to be flour. His companion knew one "fool who hauled home a bar'l of sand, thinking it was sugar," received for his political influence, over which both laughed, said it was good enough for him. I thought of Chicago boodlers and their more dangerous "bar'ls" and was silent. The pride of Holly Springs to-day is the rising normal school for colored teachers and the growing college for the same race.

One evening after the long ride, the Editor tried to shake the companion of the day, that soldier boy, so he went to Lenten service at the Episcopal church of the town. The church of the town. The church to which "quality folks" belong. He was attracted by the face of the rector,

his white gown and the free and easy week-day swing with which he and the choir cantored through the "service." But when the rector proceeded in his sermon to prove the personality or the devil. "A real person, dear friends, such as you and I are, one who comes and goes, has plans, who sometimes succeeds and is sometimes defeated, we lost our bearings again and were carried more than thirty years.

The sermon had three heads.

1. Without a devil, the Bible is contradictory and false.

2. Without a devil, the universe is incoherent and unaccountable.

3. Without a devil human life is hopeless and the future dark.

These propositions were sustained with more skill and better logic than most of our readers might suppose, but we leave them to construct the argument from imagination.

We must cease this gossip lest it become longer than the vacation. We content ourselves by saying that more balmy than the welcome spring sunshine, so hospitable to birds, peach blossoms, cotton planting and tired editors, was the atmosphere of peace and quiet that shed its benediction in the heart which held the life-blood of these two companions, the soldier of '62 and the preacher of '92, who traveled together over the still corduroyed roads of Mississippi, without fear of ambuscade or dread of the grimmer foe of hunger and despondency. These two companions took their last dinner, in one chair, at Eagle Springs, where there is a much ironed-fountain prettily environed, destined to be become a resort to the sick as well as those who may think themselves sick. There this double traveler met a young missionary representing the Sunday-school Union in northern Mississippi, a Cumberland Presbyterian, whose salary is paid by a wealthy Episcopalian who lives in Philadelphia, and just before this pilgrim entered, the Presbyterian Missionary had been reading from the Memphis daily paper just received, the report of an address made the Sunday previous in Chicago, by some one who recommended the ministers of Chicago "to forget hell and let heaven alone (in a post-mortem sense) while they tried to renovate the Infernos of Chicago and establish on the shores of Lake Michigan a terrestrial Paradise." The Memphian editor called this telegraphic bit an "audacious speech." The Cumberland Presbyterian Missionary "approved of the idea," and the company wanted to know of this traveling editor if he thought such a remark was really made. If so, did he ever see the man who made it? How folks do get mixed in these days,—Philadelphia, Memphis, Chicago and Eagle Springs; Presbyterian, Episcopalian, Unitarian and—what-not!

The Standard of Ethics.

Wishing to send you a brief editorial, to let you know that UNITY is not forgotten in the overcrowding of other work, I was casting about for a fitting topic, when your review of Dr. Bixby's book gave me one.

I have not had time yet to read "The Crisis in Morals"; but, from your quotations and the statements of the reviewer, I incline to think two things, 1st, that Spencer is not quite dead yet; 2d, that as is so frequently the case, a good deal of the battle is a contest of words.

Let us look at the happiness theory of ethics a moment. If one is permitted to make his own definition of happiness (as Dr. Bixby does) and then to bring anybody's system to its bar for judgment, why then any system will be found wanting. Dr. Bixby says, (as you quote) that

happiness is a "simple equilibrium between desire and attainment." Is it? I should most emphatically dissent from the definition. Therefore I might disallow a judgment against Spencer or anybody else, based on this definition.

Before attempting a definition myself, let us ask a question. Can a man voluntarily choose what he does not want? And does he ever want that which, to him, is not the most attainable happiness? That is, does a man ever want what he does not want? Does not a man always choose that which, to him, in the conditions, is the most desirable thing? Of course, if a man might change the conditions, he would often choose something else. But in this superficial defining of "happiness," are not the radical differences in men overlooked? Giordano Bruno and Sir Thomas More chose death (being what they were and situated as they were), as being that one of two alternative which conferred on them the greater happiness. That is, they would have been more unhappy in taking another course. So it seems to be plain that when a martyr goes to the stake he chooses what is happiness, to him, in the conditions, just as truly as does the drunkard when he goes to the saloon. The difference is in the men and in their conception as to what is, on the whole, desirable. If the martyr does not choose it, then there is no merit in it; and I must think he does until some one is able to show me how a man can choose that which he does not choose.

Then it seems to me your critic does not make at all clear another important distinction. A "good" action has two sides to it. It is judged, so far as the doer is concerned, from the point of view of his intention. But as to whether it is really a good action or not, so far as the world is concerned, depends entirely up its effect. A man may mean good and do harm. And from the point of view of other people, the whole matter depends on the question as to whether the action adds to the well-being of the world. So it seems to be very misleading to say that "the question of morals is not a question of results, good or bad." It is not, so far as the man's motive is concerned, but it is true, doubly true, so far as the other people are concerned. And this distinction is too important to be blurred. In my judgment, at least one-half of the evil of the world is the result of well-meaning stupidity. And I do not think the matter of motive should be so over-emphasized as to make a dunderhead feel that he is entirely excused when we say he "did n't know it was loaded." If attention was directed a little more to results, perhaps people would oftener take the trouble to find out if it was "loaded."

We are now ready to point out what seems to be incontestably the one, sole standard of ethics. It is found in the one word, *life*. The word, "life," is here used as covering the two ideas, *duration* and *content*, the latter word used in its philosophical sense, that is, life considered as length, and life also considered as filled with all desirable things. That is "good" which adds to the length of life and which also tends to add to its fullness.

Let the reader analyze all that the civilized world agrees to call good and evil. He will find that the "good" is that which adds to life—to its length and its fullness, while "evil" is that which takes away from life,—shortens its duration and takes away from its desirable contents.

This is true, from the point of view of a nation, of an institution, of the individual. That which hurts, tends to decay and death, is evil. That which helps, tends to increase life, is good.

Of course, as in the case of Sir Thomas More or Bruno, a man may choose to sacrifice the physical to what he regards as high and more desirable. But this does not contradict the principle, it only confirms it. And of course, in the case of each individual man, he will judge, as good or evil, according to what he regards as making up the desirable life. But it has always been this way—you can not expect the drunkard to agree with Bruno. These practical questions can be decided only by the "consensus of the competent."

Such then being the standard, let us judge the person by his intentions, but we must judge the actions by result.

In the light of this theory of ethics (which I think will stand all analysis) what the world needs is to give free play to the age-long thirst for life (both as length and as fullness), and as fast as we can, enlighten the world as to that wherein the true life (of a man) consists.

M. J. SAVAGE.

Men and Things.

ROSE ELIZABETH CLEVELAND is about to write a book on Egypt, and has gone to that country in search of material.

It is announced that the German revised version of the Bible has just been issued—after the industrious labors of many years.

MRS. HEBER NEWTON has the reputation of being one of the few women who would never consent to have a photograph taken or a portrait painted.

THE *Woman's Voice* is said to be edited, managed and printed entirely by women. It is published by A. Florence Grant, the only woman who owns and conducts a printing office in Boston.

ROSA BONHEUR is said to be at work on a painting intended to depict the last Indians and buffaloes. Her material for this work was obtained from special studies made while the Wild West Show was in Paris.

If any one wants to get any fresh points as to how to make and multiply boy criminals, says the *Advance*, just let him make a study of the Chicago police courts and see how the "Justices of the Peace," for the fees there are in it, manage the business, fining them and hustling them off promiscuously into the Bridewell, already crowded with criminals big and little, young and old.

A writer in the *Christian Union* says: "In that period of the history of Andover which closed with the presidency of Professor Park, the three greatest names are those of Edwards A. Park, Austin Phelps, and Egbert C. Smyth. The first was the incomparable theological instructor; the second was the man of the spirit, who came from his retirement and the chastening of his suffering to tell his students, as few men could, of the spirit; the third, almost peerless in his knowledge of the history of the Church and his ability to impart it to others, was the friend, the brother, the defender, and the spiritual guide of his pupils; and the three together, a trinity of names and influences never to be forgotten by those who have enjoyed the honor of their friendship and the privilege of their instruction."

REV. A. M. JUDY writes in his parish paper: "A careful and prolonged study of the World's Fair will in many important respects be of more educational value than a journey around the world. Not only will it be possible to see things there which none but exceptionally circumstanced travelers could hope to see even in the countries from which they come, but these things will be grouped and conjoined with other groups in a way to make it possible to gain a better comparative idea of the world's products than could be gained by travel. It is an opportunity of a lifetime, and there is not a person of sane mind and body, from the half-grown boy to the age-bent man, who ought not look upon it as one of the rare occasions for which every possible provision and sacrifice should be made. And let the occasion be reckoned at its full value, not as a show to which a few dollars and a few days should be devoted, but as a supreme educational opportunity, worth weeks of time and months of savings. Even now every one who hopes to be present at the fair should begin a systematic study of the characteristic institutions and productions of the different nations of the globe, and he should enter upon plans of immediate denial and saving that will make it possible for him to be in attendance two weeks at the very least."

Contributed and Selected.

Immortality.

Day by day I think how softly
I might leave this house of clay,
And awaken in the splendor
Of life's pure unclouded day!
Never night but what I wonder,
Will the morning find me here,
Or in sweet surprise steal o'er me
In a brighter atmosphere?

But I have no sense of sadness,
Pondering on the prospect strange;
No regret for things behind me,
If afar my soul should range,
For the vision is so glorious,
Sweet as music in the night;
It is Heaven's rich fulfillment
Of earth's promise, lily-white!

WILLIAM BRUNTON.

French Influence in Europe.

As one feeling greatly indebted to French thought and spirit, and being deeply in love with beautiful, sunny France and its idealistic, kind and generous people, I must be permitted a few words in modification of Miss Burt's strictures on that language and influence, in *UNITY* of March 31st.

French influence is doubtless predominant in Europe, but there are very good reasons for that. Modern culture, the modern spirit of rationalism and democracy are of French birth and growth. Paris is still the European capital of ideas; French is the language of latest thoughts, of honest judgments and of most vigorous spirit, as well as of centuries of European culture.

Far be it from me to speak much evil of the clumsier and harsher language which Goethe and Schiller have made immortal; but Miss Burt seems to forget in her enthusiasm for German, that French has been the language of many times as many great, noble and thoughtful men in past and present, as German—a fact, which doubtless cultured Germans are ready to admit. Let a cluster of such names as Molière, Racine, Voltaire, Rousseau, Mirabeau, Danton, Victor Hugo, Daudet, Gambetta, to which might be added hosts of as great ones in all the fields of art and life, speak for themselves. At the present time the great European authors, with few exceptions (the rather important ones of Ibsen and Bjornson), are Frenchmen, Parisians. French certainly opens the way to a vaster treasure-house of ideas and of beauty, than can seriously be claimed for German.

The Germans are the world's heavy, lumbering logicians. The French have been the inspirers of the modern world, the creators of its thought, atmosphere and life. Almost every great modern idea bears the birthmark of France.

And, as for the language itself;—O, the music, the life, the spirit, ease and grace of the language in which Voltaire so gracefully pierced folly and superstition to the heart, Victor Hugo wrote and sang the very essence of beauty and idealism, and Gambetta spoke words of fire and all-compelling might;—language with the sunshine, sweetness and peace of French landscape in it, with the story of the great Revolution in it, and with an echo in it of all that before or since has been greatest and most universal! No, German is good; but it is not well to compare earth and light.

But the main secret, I think, of the firm hold of French influence in Europe is the fact that France is *par excellence* the nation of idealism, of chivalry, of generous ideas and ready sacrifice for them, and also the bearer of democratic thought and republican principle. Other nations live to themselves; France to the world, and its reward is a deep, sincere love returned from far beyond its boundaries. Modern French history is European history. Intimate knowledge of the

former is essential to the understanding of any part of the latter. Germany is but a province. The English revolution, says an English historian, was but an insular, national affair, the French Revolution was a universal, international turning-point in the destinies and development of man. France is the only universal country in modern times. Paris is truly the capital of a world and not of a nation only.

Whatever happens there is echoed all over the continent. Everything begins at Paris. Every revolution there has had a series of after revolutions through the rest of Europe. Debates in the French parliament are followed with interest all over the continent, and take often a firmer hold on people's attention and sympathies than the doings of their own national parliament. The fate of France is a prophecy to the rest of Europe. It leads.

All other lands and nations on the continent have learned the value of freedom from France (and not from England.) It has been the missionary of the rights of common men and of all modern views of life and government. In estimating the value of the two influences, it certainly should not be overlooked, that French thus is the language of a people with a passion for freedom and equal rights, for democracy and progress, while German is the language of a people which endures a Bismarck and a foolish little boy-czar, the most old-fashioned, conservative, slowly advancing people in all Europe outside Russia and Turkey.

German influence may mean more philosophizing, heavier logic, more voluminous books and possibly a little more outward correctness in morals and manners; but French influence is a synonym for freedom, progress, democracy, fearless thought, idealism, enthusiasm and spirit.

As a European, I should certainly be sorry to see German influence encroach on French. Far better would it be, if a change there must be, that English should replace French,—the language of Carlyle, Browning, Emerson, and whatever is inspiring and upward-striving in the new world.

As a Norwegian, however, I am proud and glad of the fact that we have no excluding prejudice against either language and influence (and stand in bondage to none), but are ready to learn from and through all of them, teaching all these in our schools, sitting in turn at the feet of Goethe, Victor Hugo and Shakespeare, besides our own Ibsen. But then we are fortunate to be small enough to cast a false and narrowing pride aside. We are not ashamed to learn as long as we help teach, and to teach better. We are not tempted to call the frontiers of Norway the ends of the world, or its horizon the boundaries of Truth and Good. We want, and being small can afford, to see the world both from Paris and Berlin, and from Vienna, Rome, London, Boston and Chicago, too, as well as from Kristiania.

H. TAMBS LYCHE.

Salvation Army Work.

She described going through the halls of a tenement and hearing the cry of a baby, so full of pain that she could not resist it. She opened the door to find a mother, two rough men, and two little babies occupying one room, and all asleep, the adults in a half-drunken stupor—all asleep but the tiny little baby. She told of taking it up and hushing it, wrapping it in her shawl, going back to her own room, and getting the wood to start a fire, that when these people roused from their drunken slumber at least they would not be cold, and then planning food for them; how she made a cup of coffee to have it ready

for them when they waked up; how the little baby, satisfied with milk and comforted by the warmth of the loving, fell asleep; of the waking up of these drunken people; how she persuaded the men to leave the woman; how, gradually, not that day, but by several days' visits, she wormed out the story of this young creature's life—a woman not twenty years old. She had been born within a block of the house where she was found; knew nothing of the world outside of that life; she had married when she was fourteen a man who was now serving a ten years' sentence for burglary; she had really tried after his sentence to earn an honest living, but had no knowledge of any kind that could be turned into money, and there seemed to her but one thing between her and starvation; she sold herself, and now one awful terror faced her—the return of her husband to find her with two children, the living records of her shame; and yet an intense mother-love would not let her for one moment consider parting with these two children. Then followed the story of living for one year right beside that woman, watching her day and night, helping earn the money that took care of her and paid her rent, gradually getting her on her feet until both together were earning enough money to take care of themselves and the children, and at last came the day when the convict, whose time was shortened for good behavior, was expected home; then followed the description of the poor woman's agony. How could she face him! He would kill her! He certainly would kill her when he saw those two children! Finally, the arguments which were used to persuade her to go to the Grand Central Station to meet her husband. What a different place a Fourth Avenue car has been ever since that story was told! The agony which that loving, weak woman endured going to meet her husband, a returned convict, has set apart each car, for any one may have been the scene of her agony; a Madison Avenue car can never again be the commonplace vehicle it formerly was. The description of the waiting at the station, the terror that seized the woman as each train came in, and at last the arrival of the husband, who really looked for the wife who awaited his coming, and met her with gladness—then a half gasp, "Oh, Robert, Robert, I have got two children, and I can not turn them out!" The husband, with a quick grasp of what she meant, looked deep into her agonized face, and then one gave a sigh of relief when he put his arm around her, saying, "Poor child! Why, I left you but a child yourself. We will take care of them." And then one thrilled with joy over a redeemed family. That is only one record of what is done again and again by this band of women, who bear no mark of sainthood upon them, whom probably we withdraw slightly from, if possible, in the street-car.—*Christian Union*.

Our Calvinistic brother sometimes coolly asks, "Can a Unitarian be saved?" If you mean saved from this world's deviltries, pollutions, and meanness, we think some Unitarian people are so saved. In the Unitarian faith a great company of such people as Channing, Longfellow, Peter Cooper, Dorothea Dix, and Florence Nightingale, have found spiritual health and splendid manhood and womanhood. If you mean saved for the next world, we reply, God is good; and for true souls eternity has no terror. Character is the good gold that will pass current in all the divine dominions.

In response, may we not fairly turn and ask, "My brother Calvinist, are you saved?" Not yet, certainly,

from superstitious fear of an angry God! Not yet from pagan traditions that fill the grave with haunting horrors! Not yet, in all cases, from a heresy-hunting bigotry that splits the church, and separates you with unbrotherly prejudice from many good men! In your dread of freedom in the fresh air and sunshine, we fear you are out of health. From timidity, distrust, and the traditions of darker days may the Lord save you! God is good, and the next world offers fresh chance to all. And, if you can not escape your limitations in this world, we cherish hope that in the next world you will find the full and glorious salvation.—*Rush R. Shippen*.

He did not yet understand the significance of the relationship interpreted by the prepositions in and with. To be satisfied with each other implies an outward attitude; to be satisfied in one another, indicates the fullness of content.—*Kate Gannett Wells*.

SCROFULA

eczema,
tetter, boils,
ulcers, sores,
rheumatism, and
catarrh, cured
by taking

AYER'S Sarsaparilla

It
purifies,
vitalizes, invigorates,
and enriches
the blood.

Has Cured Others
will cure you.

A New Series.

THE SOCIAL SCIENCE LIBRARY OF THE BEST AUTHORS.

PUBLISHED MONTHLY AT POPULAR PRICES.

Paper Cover, 25 cts. each. Cloth, extra, 75 cts. each.

NOW READY.

1. *Six Centuries of Work and Wages.* By JAMES E. THOROLD ROGERS, M.P. Abridged, with charts and summary. By W. D. P. Bliss. Introduction by Prof. R. T. Ely.
2. *The Socialism of John Stuart Mill.* The only collection of Mill's writings on Socialism.
3. *The Socialism and Unsocialism of Thomas Carlyle.* A collection of Carlyle's social writings; together with Joseph Mazzini's famous essay protesting against Carlyle's views. Vol. I.
4. *The same.* Vol. II.
5. *William Morris, Poet, Artist, Socialist.* A selection from his writings together with a sketch of the man. Edited by FRANCIS WATTS LEE.
6. *The Fabian Essays.* American edition, with Introduction and Notes by H. G. WILSHIRE.
7. *The Economics of Herbert Spencer.* By W. C. OWEN.
8. *The Communism of John Ruskin.*
9. *Horace Greeley: Farmer, Editor, and Socialist.* By CHAS. SOTHERAN.

Special Number, 35 cents, in paper cover.

The Humboldt Publishing Company,
CLINTON HALL, ASTOR PLACE,
NEW YORK.

5000 BOOK AGENTS WANTED FOR DARKNESS AND DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE
A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction by Rev. Lyman Abbott, D.D.
A wonderful book of Christian love and faith. 28th thousand. 250 remarkable illustrations from flash light photographs of real life. 5,000 more Agents Wanted.—Men and Women. \$200 a month. 67 Experience and capital not necessary. For We Teach All and Give Credit. Distance no hindrance for we give Extra Terms, and Pay Freight. Outfit Free. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

\$30 TO \$50
A
WEEK

I WANT an honest, earnest man or woman in every county to take the sole agency for an article that is needed in every home and indispensable in every office. SELLS AT SIGHT, in town or country. You can make \$700 in three months, introducing it, after which it will bring you a steady income. Splendid opening for the right person. Don't lose a moment. Good jobs are scarce and soon taken. Write at once to J. W. JONES, Manager, Springfield, Ohio.

TEN GREAT NOVELS A guide to the best fiction. Jones. 24 pages and cover. Mailed for 10 cents. Address CHARLES H. KERR & CO., Fab., 175 Dearborn St., Chicago.

Church Door Pulpit.

Freedom of Thought and of Speech.

A LECTURE BEFORE THE SOCIETY FOR ETHICAL CULTURE OF CHICAGO, DECEMBER 6, 1891, BY WILLIAM M. SALTER.

(Concluded.)

It is for those who would live the life nature calls (or, as we may put it, God means) them to live, to bring all they are asked to believe to the bar of their own mind, to accept what seems good to them and to reject what seems bad, to assert and thereby exercise and develop their own powers, to have a wholesome pride of reason and a scorn of subserviency, to be, in a word, free men in the world of thought.

I have spoken of freedom of thought. But the essential principles I have advocated are equally good in application to freedom of speech, which I now proceed to consider. The opinions a man gains he should be free to express. It is a part of our intellectual education and discipline to utter what we think and thus have the chance of being corrected if we are wrong. Moreover, the truths we discover or the views we form do not altogether belong to ourselves, but should be our contribution to the intellectual capital of the race to be used, revised or rejected as the collective mind may determine. To put a check on the individual's utterance is to do a wrong to him and to inflict a possible injury on society. Those communities are most developed and contain the highest and most varied types of individuality where speech is freest. It is hardly too much to say that no sincere and intelligent thinker, however eccentric his views may have been, failed to contribute something to the ideal treasures of the race, something that had he been prevented from uttering, humanity would be the poorer for having lost. It is not a question of what we approve, but of how many views we are willing should have a hearing. Only Omniscience could know everything in advance; we human beings know only in part and see only in part, nor can we tell always at the moment what is gold and what is dross, what is wheat and what are tares, and we do best as Jesus said his church should do, to let the tares grow up with the wheat and trust to the selective power of time and the future to separate the one from the other and decide on the final merits of any opinion.

These principles are of extensive application and I see not how we can draw the line, short of those abuses of freedom which the common conscience of men pronounces wrong. Freedom of speech does not mean freedom to incite to violence any more than freedom of action means freedom to commit violence. Freedom must consist with other men's freedom; and all violence (save against a trespasser) is contrary to this fundamental law. Freedom of speech, too, does not mean the right to wantonly injure another person's reputation; nor to pander to the obscene lusts of people. Government has the right to so far limit freedom, not as a power over against individuals, but as a reinforcement of the conscience of individuals—transgressors of this kind, knowing themselves that they are in the wrong. But short of this limit, it appears to me, government should allow entire freedom and it is a usurpation for it to do otherwise. What is a matter of conscience, of moral conviction to an individual, government has no business to interfere with the expression of, no matter how much a majority of its citizens may disapprove of it.

Earnest individuals here and there, come to atheistic conclusions as the result of their thinking; they should be

free to teach atheism—I am sure, and I think a rational religion will some day recognize it, that the mental treasury of the race is richer for some ideas atheists have put into it; and whether this is true or not, they have the right to speak and teach all the same. Some may even hold that there is no such thing as duty or obligation; though it is hard, if not impossible for me to put myself in their place, they should be free to teach this all the same. So there are those who honestly hold that interest is wrong, that profits are "unpaid labor," that rent is robbery of what belongs to all, that government itself, even a government of the majority, necessarily tends to tyranny, since it leagues itself with the strongest class in the community and but gives that class an added tool by which to lord it over the rest. You can not prevent these opinions by forbidding their utterance; unless I am much mistaken, each one of them has something to say for itself that the world would do well to listen to; to shut off socialism, or anarchism, or whatever the revolutionary proposition may go by the name of, and prevent its coming to the light and air, to "jump on it," (to use the language that one hears in some quarters,) would be as thoughtless and as harmful to the best interests of humanity as such suppression is after all in this age of the world, at bottom, impossible.

It seems to me men have a poor idea of the rightfulness and legitimacy of their cherished institutions, if they are not willing that they should be criticised in the full light of day. Is it possible they are afraid? There were many business men in Chicago who even looked askance at our innocent Economic Conferences. They did not want discussion and a stirring up of things; they thought their brother business men who lent a helping hand were cranky. But why should they have been uneasy, if they knew all they had was honestly and honorably theirs? Why should not any man be ready to give an account of himself, if he has innocence and white hands? Every one who resents attacks on property betrays his lack of faith in the reasonableness of that institution; for what is reasonable need not fear fullest discussion; he gives fresh confidence to his enemies. Government officials who will not allow speeches against government betray their own sense of weakness and bad conscience; for if government is a benefit, if it is an instrument of equal justice and protection for all alike, rich and poor, ignorant and learned, it need no more mind the railings of those who abuse it than a big Newfoundland dog cares for the barkings of insignificant curs; and those who are most solicitous for their dignity, I seem to have observed, are those who are not fully conscious of a good basis for it.

The question of anarchy has recently come to the front again in Chicago. I do not wish to give an opinion about matters of fact involved; but, as a matter of principle, I would say that people have a perfect right to be anarchists, have a right to meet as anarchists (just as much as if they were socialists), have a right to teach and preach anarchy—have a right, not only morally, but let us be thankful, under the constitution and the laws. What anarchists have not a right to do is to incite to violence, to stir up those passions that would lead to murder and arson; to do this they have no more a moral than a constitutional right. But such incitement to violence makes no necessary part of anarchism; it is questionable whether such incitement has ever been made, save in unguarded moments such as all earnest followers of a cause may have, and as defenders of "law and order" have had in as full measure as any others; I mean it is question-

able whether such force, as the anarchists who were hung did recommend the use of, was more than resistance to unjust and unlawful attacks on the workingmen on the part of the authorities; this point of distinction was never carefully considered by the court which passed sentence on the men—yet it is a capital point, for resistance to unlawful aggression on the part of those in power is an admitted right of the citizen as such. I may say that when a policeman makes an unlawful attack upon you, you may resist him, resist him violently; I can even conceive of circumstances where it would be your duty to do so—and it were wholesome for the community if this sort of anarchism were more prevalent than it is. A free government is nothing, if there is not on the part of the citizens constant watchfulness of those who are in power (unless happily they have become so moralized that they never overstep the bounds); a free man who allows himself to be insulted or injured by an officer of the law, is not fit to be a free man.

It is not, friends (and I believe I speak in the highest interests of our political institutions in saying it)—it is not the commerce of a city that really makes it great, it is not splendid blocks of brick or stone, it is not magnificent boulevards and parks; it is the quality of independent manhood that is in the midst of it, it is the number of those, who, while they know their duties, know also their rights, and will sacrifice everything to maintain them. What were an American, an heir of the Revolution, a spiritual descendant of those, who in the immortal Declaration of Independence, placed man before government, and made government but an instrument for securing to him his inalienable rights,—what were such an one to live for, if he saw his countrymen becoming meek and submissive before misuse of power in high places, if the spirit of resistance and of honest wrath died out in their hearts, if they made a fetish of "law and order," and on its altar sacrificed every sentiment of manly self-respect? No, there are no such limits to freedom of speech, as, perhaps, the majority in the community would like to enforce; those have their rights, who believe mankind would be better off with no government, who inveigh against our government as it actually exists, who would like to create a public sentiment that would end it, and who believe that in the ending of it more or less violence will be inevitable; they are within their rights when they say that citizens have a right to repel unlawful aggression by the police now; they only go beyond their rights when they incite to unprovoked attacks on the police, or on anybody's person or property; for that, they are legally as they are morally responsible, and if there is anybody who takes them seriously, they should be arrested. You may believe anarchists (so far as they are within legal limits) are in the wrong; I do believe they are in the wrong; but what we think, or what an overwhelming majority in the land thinks, does not strip them of their rights—their rights to meet, to teach, to agitate; and if they are to unlearn their views, it will be only by the methods of argument and persuasion, and above all, by having a living example before their eyes of a government pure and clean, a government that never oversteps its proper bounds or, if it does, that promptly confesses itself to have been in the wrong, a government that is as jealous of the rights of the obscurest citizen as of those of the richest and most influential.

I have spoken of liberty of thought and speech thus far as a public matter, *i. e.*, so far as outside authorities

may try to limit it. And now as I turn to say a word about the more private and personal aspects of the question, I wish to explain that freedom to think and to speak does not mean for a man of conscience, intellectual lawlessness and license. The realm of conscience is totally distinct from that of political and ecclesiastical authority; it has laws and is not without restrictions of its own. It may be that no external authority has a right to limit us at all (save to the extent I have already described); and yet before the bar of our own conscience we know that we have not the right to think or say anything we choose, but only what accords with our best perceptions of truth and justice. There is no law over thought, I have said; but there are laws involved in thought and derived from it, which we are in honor bound by. No one has, morally speaking, the right to think illogically, inconsistently, without due regard to facts or under the influence of his passions and prejudices. This is a rule no law of church or state can enforce; none the less, every one who is honest and who stops to think feels it. It is an obligation which in the nature of the case can only be enforced by the individual concerned. And it is, perhaps, as important to say that we should have some conscience over ourselves in thinking and speaking, as to maintain that no external authority should interfere with us to overawe us and restrain us. No one can tell how much error there is in the world, simply because persons do not seek the truth. I asked one of Chicago's prominent business men at the time of the anarchists' trial if he had considered whether the evidence was sufficient to justify the execution of the men. He said he did not care about the evidence; they ought to be hung. Many do not think at all in capital moments of their lives, or in the face of grave questions,—or, if they use their reason, it is only that they may justify preconceived opinions, blind instincts and resentments. They are free thus to do, so far as the law is concerned (and should be free); yet such freedom, from any moral standpoint, is a worthless freedom. There may thus be the freest institutions, with thoughtless and selfish persons living under them. If we are to be worthy of our freedom we must put intelligence and conscience into all we do. We must regard the laws within all the more because we resent restraints upon us from without. Only thus do we contribute to that great end I asserted at first, only thus do we gain a real development of our nature, only thus do we rise to those intellectual and moral heights, toward which we are called and beckoned.

RUSSIA ought to know that God can not hate a Jew, that God can not hate a Stundist; that in God's presence the archbishop in his robes, in all the piety of a Cardinal Newman, is only on a level with the humblest Quaker that ever imitated lovingly the life of Christ. If Christian teachers can not touch the reason of Russia, then may infidelity carry the intellect of the world to that empire and compel religion to pay some regard to the highest rights and truths of our race. One thing admits of no doubt—the religion of the world must be joined to the deep common sense of the world, and if those who possess the sentiment of piety can not furnish the common sense which the sentiment needs, the intelligence must come in from other source, for come it must.—*David Swing.*

SMALL is the progress of the physical inquirer unless he possesses the gift of divination. He must be a seer.—*W. H. Furness.*

The Study Table.

The undermentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

What is Reality.*

The standpoint of the author may be guessed from the first words of his introduction. "Everything is real that enters into my thought as a modifying influence."

Like Mr. Bixby's "Crisis of Morals," it may be regarded as a criticism of the doctrine of evolution, but in a much larger way and in a much more philosophic spirit. There is a very firm handling of the questions at issue, but there is nothing of the tone of the alarmist in the book, as though if one set of opinions should gain the upper-hand religion and ethics would be done for. A neat parable in the Introductory well expresses his feeling:

"There is a story of a benighted traveler, who, stumbling over a precipice, arrested his fall by grasping a shrub that grew upon the edge. He could not pull himself up, for the shrub had no firm hold upon the soil. He felt it continually loosening under the strain of his weight. His only hope was that some one might come to rescue him from above. But no one came. The shrub gave way. Yet the fate that seemed so inevitable did not follow. A firm shelf of rock only a few inches below his feet received him, and with the morning light he went on his way rejoicing. Even so will it be when we have lived through the present crisis in the transformation of our beliefs."

"Our starting-point is the assumption that the subjective world is a real world, that self-consciousness discourses to us about real things."

"A thing of the external world is real when it is capable of fulfilling the promises it makes to us."

The unsophisticated man takes four truths for granted; "First: *I exist*. Second: *There exists in time and space a world external to myself*. Third: *I can produce changes in myself and in that external world*. Fourth: *Changes takes place in me and in that world of which I am not the author*."

The thought of this book is frequently illustrated in a fresh and striking way, giving to its pages, besides a fine scholarship, an exceeding interest. "We will have two philosophers, the one an idealist, the other a physical realist. They are walking upon the railway track, absorbed in discussion, when suddenly they perceive an express train bearing down upon them. I challenge you, exclaims the realist, to demonstrate the unreality of the things of the external world by not leaving this track. And I challenge you, returns the idealist, to demonstrate the truth of your belief that we have no power of intelligently influencing events, by becoming a mere spectator of them and remaining where you are. For humanity's sake we will have it that our philosophers, though deeply attached to their special skepticisms, are, yet more fond of life, and therefore that they withdraw in time to demonstrate the necessity of living, the affirmative of that which they theoretically deny."

We shall find it difficult to conceive of the universe as a living organism without endowing its elements with life and consciousness. "If we may believe that a soul at the center of the universe is the efficient reality of the great sum of things, why may we not believe that a soul is also the essential reality of a compound molecule? And why, when we reach the

simple atom, the ultimate unit of science, should we not postulate an atomic soul as the inner elementary reality of the world of things?"

"For, if we postulate inanimate atoms and forces as the original essential realities of the world, it is not only impossible to evolve mind from them, it is impossible to evolve anything." "With force acting upon homogeneous atoms, we can get no differences other than those of number and position." As Lotze says, "Nothing can take place between the individual elements until something has taken place within them."

"The more intimately we become acquainted with cell-life, the more necessary does it seem to reason analogically from the human *ego* to the hypothetical cell *ego*."

"Selection always implies thought." "Simple variation carries with it no principle of progress." It falls short of organization. Organization may be said to be "the cumulative product of innumerable little minds" acting in unity.

"There is an intelligence of the cell, there is a higher intelligence of the ganglion, there is above these the intelligence of the *ego*."

When our author passes from the philosophical to the theological portion of his treatise, his views, though broad, are less valuable and suggestive. There is considerable textual discussion, and the free use of a phraseology that is passing out of common speech. There is a ready recognition of the gradual and evolutionary character of revelation as seen in the Bible, of the independent views of the different writers, and the difficulty of reconciling the various parts with each other. But all these things have their analogy in nature. Nor need this admission deter us from allowing the claim that "the Bible is a collection of writings specially superintended by the Holy Spirit." The full results of the "higher criticism" are still far from the mind of our author.

L.

Theology by Starlight.*

I have read this tract now for the third time and with increasing admiration for its keen penetration, its masterly argument. Permit me to say my say in respect to it. There is that in Mr. Mann's manner of telling things which has the effect of riveting one's attention to his thought. He seems to say not a word over, nor leave a word unsaid. In this pamphlet of twenty-one pages he says what many another would exhaust a book upon. The same is true of his little book, "A Rational View of the Bible"—a work written some years ago when there were not the libraries of Biblical critical books which we have now. He covers the entire subject, yet in so little space.

There is something uplifting in such a bold, clear statement of the fact of a shifting theological horizon as we have in this "Theology by Starlight." It is in truth a revelation from the stars and emancipates our thoughts, even in this liberal age. There is good sense—virile strength in it; hope, too, for the author wavers not in his sublime trust of the Infinite, albeit, he has a Yankee humor running through his expressions. His style reminds one of Hawthorne's sentences and Renan's steel-blade way of puncturing things. Mr. Mann has drawn considerable inspiration from the telescope he must have mounted somewhere on the Omaha bluffs: he causes us to float serenely upon the ether of the profundities and feel ourselves rocked in the interstellar immensities. He talks as though men and women of these days

were no longer babes, nor apparently thinks it incumbent upon him to be overmuch cautious in what he says. It is matter of regret for some of us that he puts so few of his thoughts in print.

H.

Our Country: Its Present Crisis and its Possible Future. By Rev. Josiah Strong, D. D. New York: The Baker & Taylor Co. Paper, 30 cents; cloth, 60 cents.

The scope of this work is indicated in the subjects of the chapters, which are: I. The Time Factor in the Problem. II. National Resources. III. Western Supremacy. IV. Perils.—Immigration. V. Perils.—Romanism. VI. Perils.—Religion and the Public Schools. VII. Perils.—Mormonism. VIII. Perils.—Intemperance. IX. Perils.—Socialism. X. Perils.—Wealth. XI. Perils.—The City. XII. The Influence of Early Settlers. XIII. The Exhaustion of the Public Lands. XIV. The Anglo-Saxon and the World's Future. XV. Money and the Kingdom.

This work, by the General Secretary of the Evangelical Alliance, is in style lucid and severe, condensed in matter, pregnant with thought and suggestive of more thought. It is valuable for its grouping together of statistics which are mainly taken from the official census reports of our government, and which are very fairly treated. A vigorous and candid mind is evinced in the treatment of the figures and the subjects. Authorities are given, so that the reader may judge what weight to attach to claimed facts, and an abundance of original thinking is done,—thinking which is stimulating even when one differs in conclusion. The weakest part of the book seems to us to be in the chapter on Religion in the Public Schools, where Dr. Strong attempts to justify the teaching of what he calls the three unsectarian religious doctrines, viz., "the existence of God, the immortality of man and man's accountability," while also insisting on the "entire separation of Church and State." In admitting the protests of Jews and Christian sects against teachings counter to their beliefs, while overriding those of agnostics and trying to show that the protests of the latter rest on a different basis from those of the former, he seems sophistical without, of course, intending it.

In chapter IX. the word, Socialism is used in an unfortunate sense as inclusive of anarchy. This use of the word to include opposite theories of the sphere of government is unfortunate and misleading. Socialists would repudiate it, and it is not justified by the etymology of the two words. It will occur to some readers that some of the "perils" are not quite so alarming as the author supposes them, but the statistics and authorities given enable the reader to be his own judge in these cases.

On the whole, the book is much worth the while, and quite a mine of valuable things. It may be permitted to wish that so vigorous a thinker as Dr. Strong were not tethered to a theological stake, and to picture how much broader a sweep he would take, and how much better a book he would write if he were not, but then would the book then be in its 140th thousand? Let us be thankful for what it is.

H. T. R.

A Study of Greek Philosophy. By Ellen M. Mitchell. Chicago: S. C. Griggs & Co. Price, \$1.25.

Mrs. Mitchell's book is the result of many years' reading and study in the line of Greek philosophy. She is one of the small band of earnest students and thinkers to which Dr. Harris, and Profs. Davidson and Snider belong, frequently spoken of as the St. Louis circle. Mrs. Mitchell would probably not claim for her book a place with those larger, more original treatises on the history of philosophy so familiar to the general reader, but it has the merit of being drawn from first-hand study of the philosophers of whom she writes. Mrs. Mitchell is a constant reader of Plato, having led classes in the study of that subject many years. She is also a diligent student of Dante and of the German philosophers, and her life and work present an excellent example of devotion to worthy aims, and active interest in the spread of the highest culture. Her book will be found a useful guide to readers desiring a small, compact text-book, and serve as a helpful stepping-stone to the study of larger and more exhaustive works. The introduction by Mr. Alger, does not please us, the sentiments expressed partaking too much of the nature of amiable platitudes, and the tone being quite too patronizing.

Gestures and Attitudes. By Edmund D. Warman. Boston: Lee & Shepard.

This is a book for which it is difficult to imagine a *raison d'être*. It is elaborately gotten up with white and gold covers, and has one hundred and fifty full page illustrations, all uniformly bad.

The book deals only with the most familiar and elementary aspects of the subjects of Delsartism, and supplies, as the author frankly confesses, nothing new or original. There is no doubt but that much may be gained from a study of the principles of expression as discovered by Delsarte, but it is true of this cause, as of others, that it suffers much from its friends. In the present instance one can justly accept the author's own

estimate given in his preface: "We do not know all that is known of his [Delsarte's] philosophy of expression. What we do know of practical benefit is in this volume. What we do not know would probably make a larger volume."

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Unseen Friend. By Lucy Larcom. Boston and New York: Houghton, Mifflin & Co. Cloth, 16mo, pp. 217. Price, \$1.00.

The Question of Silver. By Louis R. Ehrich. New York: G. P. Putnam's Sons. Cloth, 12mo, pp. 115. Price, 75 cents.

Short-hand and Type-Writing, The Self-Culture Library. By Dugald McKillop. New York: Fowler & Wells Co. Paper, 16mo, pp. 123. Price, 40 cents.

The Presumption of Sex. By Oscar Fay Adams. Boston: Lee & Shepard. Cloth, 12mo, pp. 149. Price, \$1.00.

Home Prayers. By James Martineau. London: Longmans, Green & Co. Cloth, 12mo, pp. 137. Price, \$1.00.

A Memoir of Honore de Balzac. By Katharine Prescott Wormeley. Boston: Roberts Brothers. Cloth, 16mo, pp. 370. Price, \$1.50.

God's Image in Man. By Henry Wood. Boston: Lee & Shepard. Cloth, 16mo, pp. 258. Price, \$1.00.

We used to hear that consumption was curable if one took it in hand in time; but people in general had to regard it as fatal.

Since we know more about it, we know how to fight it. Now we do begin in time. We begin before you suspect any danger.

Our means are CAREFUL LIVING and Scott's Emulsion of cod-liver oil. Shall we send you a book on both?

Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

The Best Books

FOR YOUNG PEOPLE
Can be selected from our

Library List,

Which is absolutely free from everything objectionable, and full of

Instructive and Helpful Ideas.

Send for list and prices from

WOMAN'S TEMP. PUB. ASS'N.

161 La Salle St., Chicago.

A SLUMBER SONG.

By Nina Lillian Morgan.

Beautiful cloth, postpaid - - - \$1.10
Holiday binding, white and gold - - - 1.35

"A book mothers can gladly place in the hands of thoughtful and aspiring daughters."—Elizabeth Boynton Harbert.

LILY PUBLISHING HOUSE.

161 La Salle Street, Chicago.

The Genuine Smith GRUBBER

Is the Cheapest—\$50.00. The Lightest—Weight, 200 pounds. The Strongest. 5,000 in Use.

Catalogue and any other information free.

W. Smith & Co.

OTTUMWA, IOWA.

FOR A SUMMER HOME IN MOUNTAIN AIR

Go to Highlands, North Carolina.

Highlands is 3,817 feet above the sea, in the midst of the charming scenery of the Blue Ridge. Average summer temperature 69°, maximum 87°. An active little Unitarian church is here, the only one in the state. To engage summer board in a quiet house, at moderate expense, address

THE WAYSIDE, P. O. Box 38, Highlands, N.C.

THE TRUE CHRISTIAN RELIGION.

By EMANUEL SWEDENBORG, containing the UNIVERSAL THEOLOGY of the Church of the New Jerusalem. 982 pages (5½ x 8½ inches); good paper, large type, bound in black cloth. Mailed prepaid for \$1.00 by the AMERICAN SWEDENBORG PRINTING & PUBLISHING SOCIETY, 20 Cooper Union, New York.

MR. KNAPP'S HOME SCHOOL, Plymouth, Mass., 12 boys, 25th year. H. B. Learned (Harr.) Head Master. Mrs. Knapp, Principal.
POWDER POINT SCHOOL, Duxbury, Mass., 22 boys, Laboratories. Frederick B. Knapp, S. B. (M. I. T.) Principal.

*What is Reality? An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion. By Frances Howe Johnson. Boston: Houghton, Mifflin & Co.

*Theology by Starlight. By Newton M. Mann. Second edition. Chicago: Unity Publishing Committee. Price, 5 cents; 10 copies, 25 cents.

Notes from the Field.

Boston.—Four years of good work for the Indian widows has been lived by the Ramabai Association. The school, maintained on a secular basis, had in March, 1889, three pupils; 1890, twenty-five pupils; 1891, twenty-nine, and 1892, forty-three pupils. Now a school and home building is owned, and will be soon occupied. Ramabai has constantly met opposition from local prejudices against the education and consequent independence of widows, and has needed all the courage her western friends could inspire in her to maintain her position while proving the value of her work. She has full faith, as also have her patrons, that before the ten years of the pledged American support by fifty-nine "circles" ends, some large native association of her countrymen will adopt the work as a national duty.

—A. H. Eaton, Middleboro, Mass., can send one hundred copies, in good condition, of "Unity Sunday-school Services and Songs" to any needy school that will pay express charge.

—The "Monday Club" discussed the question of Easter day, "If a man die shall he live again?"

—Rev. John Cuckson of Springfield, has been invited to the pulpit left vacant by Rev. Brooke Herford.

—The anniversary birthday of Rev. Charles F. Barnard, the founder in 1836 of Warren street chapel, now "Barnard Memorial," a children's church service was celebrated last Sunday in his chapel with very interesting services.

—At "Ladies' Night" of Channing Club all speakers were ladies: topic, "Charity Work Among Children."

Perry, Ia.—The Iowa Unitarian Association, held an executive session here, April 11th and 12th. A gift to the association of a valuable lot in Council Bluffs, by Mr. Leonard Farr of Mt. Pleasant was received with a hearty vote of thanks. It was decided to hold the fall conference the 16th, 17th and 18th of November. The movement at Perry was found satisfactory. A permanent organization has been effected, and audiences of seventy to one hundred and fifty are beginning to greet the speakers. Perry is a prosperous town of thirty-five hundred inhabitants and promises to be an excellent field for an able minister. All is ready for him as soon as he can be found. A hearty vote of welcome was extended to Rev. C. E. Perkins who has accepted a call to Iowa City. His coming is timely and gives great satisfaction. Rev. Mary A. Safford preached at Perry morning and evening Sunday to large audiences, and assisted in the formal organization of the church. Rev. Leon A. Harvey preached Monday evening, Rev. Arthur M. Judy, Tuesday evening; his sermon being followed by addresses by Rev. T. P. Byrnes and Rev. S. S. Hunting. Wednesday evening Rev. T. P. Byrnes preached, and Wednesday afternoon Rev. S. S. Hunting gave a paper on "Profit Sharing"; Thursday afternoon, Rev. Arthur M. Judy, gave a paper on the "Egyptian Religion."

The movement at Cherokee under the fostering care of the Sioux City ministers goes forward with good success. The possible withdrawal of Rev. W. A. Pratt from the State is a source of regret to the Association.

Lincoln, Neb.—The members of the Unitarian society held their annual meeting at the conservatory of Music Hall, Sunday evening, March 27th.

The following officers for the year were appointed: Mr. Henry E. Lewis, president; Dr. Rachel Lloyd, vice-president; Mr. James R. Covert, secretary.

Reports of the Sunday-school were made by Mrs. Weeks and Mr. Faucon; for the Ladies' Friendly, by Mrs. Lewis and Mrs. Baird, for the Unity Club by Miss Schwab, for the Young People's Guild by Mr. Williams, for the Lead-a-Hand club by Frankie Burleigh. The president in his address before the society spoke of the great need of a church building and expressed the assurance that the society was a permanent institution in Lincoln. From the treasurer, M. I. Aitken's report it was found that the society was in a good condition financially, and that the society would begin its second year entirely free from debt. The meeting closed with the pastor's—Rev. Lloyd Skinner's—report in which he congratulated his people upon getting through their first year free from debt, and urged upon them the necessity of continued efforts for the upbuilding of a free church that shall stand for truth and righteousness.

Minneapolis.—The divines of this city have been discussing the subject of eternal punishment lately. Rev. F. O. Holman of the Methodist church read a paper on that topic before the Ministers' Union (orthodox), which precipitated twelve pulpit discourses the following Sunday evening. Our associate, Rev. H. M. Simmons, joined in the fray, pronouncing the doctrine blasphemous and wicked, to deny which is in itself an act of worship.

WESTERN UNITARIAN CONFERENCE.

The Treasurer has to report the following receipts on

CURRENT EXPENSES.

Previously reported.....	\$ 880.85
Third Unitarian Church, Chicago.....	75.00
Annual membership, C. H. Williams.....	1.00
	\$956.85

We hope we will be able to report additional receipts in UNITY each week till Conference convenes.

Sioux City, Ia.—The seventh regular annual parish supper of Unity church was lately held. Plates were laid for 240, with few vacant seats. The business meeting that followed showed that during the year \$8,000 had been raised and disbursed. Reports were read from the various societies connected with the church, among which were the Willing Workers, Helping Hands, Junior Unity Club, Sunday-school, Industrial School and Unity Club. The Unity circle showed that in addition to other work the ladies had paid during the year \$775 on the organ fund. The Sunday-school reports an enrollment of 264 and the church membership reaches 207.

On the eve of her departure to Europe, Miss Safford was charged to lay aside all anxiety as to the church work and to trust to the devotion of the willing hearts she leaves behind. She promises to obey the charge and goes rejoicing in the safe hands to which the work is intrusted and in the hope of returning with renewed strength to take up the work with such devoted friends and co-workers. UNITY claims the right to join in congratulations to Miss Safford and wishes her a happy voyage.

Notices.

The Rev. W. J. Leonard, formerly of the Baptist denomination, having asked to be received into the Unitarian ministry, and having satisfied the Committee on Fellowship that he is well qualified to do good work in our ministry, is hereby commended to the fellowship of our ministers and the confidence of our churches.

J. F. MOORS, Chairman.

D. W. MOREHOUSE, Secretary.

March 25, 1892.

The Rev. Allen W. Connett, formerly of the orthodox Congregationalist denomination, having applied for admission to the Unitarian ministry, and having furnished to the Committee on Fellowship satisfactory proof of his fitness for the work of our ministry, is hereby commended to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS, Chairman.

D. W. MOREHOUSE, Secretary.

March 25, 1892.

Sheffield, Ill.—This society is not "dead" or sleeping, but is quietly growing. The interests of the church are cared for, and we are pleased to note that since the beginning of this year it has had an addition of ten members; eight of whom received the hand of fellowship on "Easter Sunday," at the close of the morning service. The Sunday-school is also prospering, and a club of "King's Daughters" was lately organized by Miss Dewey, and holds very interesting weekly meetings. Our Unity Club lately listened to a fine address from Rev. Mr. Brown, of Buda, on "The Common Woman." Bro. Brown is a fine speaker, and other of our churches would do well to call him out.

Philadelphia.—A printed circular from this place, contains the prospectus of the society of Ethical Culture, now in charge of Mr. W. M. Salter. Meetings are held at 124 South Twelfth street each Sunday morning. Dr. Stanton Coit occupied the platform late in March. The class for instruction in Ethics meets at 10 o'clock Sunday mornings, and a Section meeting is held every Wednesday evening. Mr. Salter's new address is 2000 Mt. Vernon street.

Flushing, L. I.—The following is a list of lectures and speakers for April and May in the Free Popular Religious Services delivered Sunday evening at this place: "Religion," Rev. James C. Hodgins; "God," Rev. Stephen H. Camp; "The Future Life," Rev. James T. Bixby; "Jesus," Rev. Theodore C. Williams; "The Bible," Prof. Richard J. H. Gottheil; "Reverence," Rev. Chas. H. Eaton, D. D.; "Moral and Spiritual Investments," Hon. John A. Taylor; "Our Present Sonship to God," Rev. Edward Hale; "Man's need of a Reasonable Faith," Rev. Russell N. Bellows.

Denver, Col.—We learn from *Unity Notes* that Prof. John Fiske has recently delivered his lecture on "The Discovery of America," at the Unitarian church, that after Easter, evening services will be resumed, Mr. Eliot giving a series of lectures on "Social Reforms." Rev. Thomas Van Nass, missionary on the Pacific coast, leaves San Francisco this month to make a tour through the northern part of his district, coming East to attend the Boston anniversaries in May. Rev. Myron Reed has been made president of the Colorado branch of the Indian Rights Association.

Janesville, Wis.—A printed circular from All Souls Church, defines it as "A People's Church," with "no creed," and aiming to express "the fatherhood of God and the brotherhood of man," in its work. Miss Sophie Gibb, the pastor, delivers a discourse on "What Liberalism has Accomplished," the 24th.

The Southern Conference of Unitarian and other Christian churches will meet in Charleston, S. C., on Wednesday and Thursday, April 27 and 28. Messrs. W. R. Cole, of Atlanta, E. C. Towle, of Chattanooga, H. T. Whitman, of Charleston, Geo. L. Chaney, Southern Superintendent, Rev. Theodore C. Williams, of New York, and others will address the Conference. There will be an important meeting of representatives of the Women's Alliance on Thursday forenoon. Let all who can attend the Conference.

Washington, D. C.—An unknown friend from the national capital writes, expressing thanks for some tracts received from this office, and general sympathy with our work; but adds, and we suspect voices the feeling of many besides: "I can not wear the sectarian badge; the 'ism' and the 'anity' repel me." He urges continuance in the work so helpful to "outsiders," like himself. If our friend will look into the matter more closely he will, perhaps, find he has magnified his distrust, and is himself most to blame for holding back from a communion in which he has power to help, as well as the need of being helped.

TOKOLOGY ENCIRCLING THE WORLD.

Dr. Alice B. Stockham, of Chicago, the author of TOKOLOGY, (a complete ladies' guide in health and disease,) is just completing her tour around the world. She is expected to sail from Yokohama, Japan, for San Francisco May 4th. Her book, published by herself, although belonging rather to hygiene than literature, is one of the most remarkable successes among western publishing ventures, it having already reached a circulation of about 200,000 copies. Tokology is now published in English, Swedish, German and Russian, and will soon be translated into Chinese and Japanese. Ere long, womankind the world over, will enjoy the rational teachings of TOKOLOGY and the physical freedom its philosophy bestows. The book contains nearly 400 pages, illustrated, price prepaid \$2.75. Best terms to agents. Sample pages sent free if you mention this paper. Alice B. Stockham & Co., 277 Madison St., Chicago.

A Modern Railway Train.

The "Alton's" St. Louis Limited. It's vestibuled luxuriously equipped, but best of all, it's fast. Leaves Chicago 11 A. M., arrives St. Louis 7:30 P. M. same day. For all this there's no extra fare. The route of the St. Louis Limited lies only over the Chicago & Alton R. R. City Ticket Office, 195 Clark Street, Chicago.

MR. GEORGE L. CROSS, the Northwestern Passenger agent of the Louisville and Nashville Railroad Co., whose courtesies to the many travelers from Chicago to the southward have proven that the business man may be and always should be a gentleman, has moved his office to room No. 6, Rotunda of the Rookery Building, corner La Salle and Adams street. UNITY, having found fellowship with this railroad in business ways, is glad to confess the fellowship that is more than business with its intelligent representative just named.

THE surest remedy for the blues is Harry B. Smith's "New Don Quixote." It's full of jollity and good cheer. Send fifty cents for a copy to Brentano's, Chicago.

Sick-Headache? BEECHAM'S PILLS will relieve.

ROGER HUNT.

By CELIA PARKER WOOLLEY.

A very careful and well wrought out portrayal of the soul and life of an egoist. Mrs. Woolley's story adds another and very attractive chapter to the sound and wholesome discussion of the relations between men and women.—*The Christian Union*.

One thing the writer has done with the utmost skill—she has taken for her *motif* conditions which, with the slightest touch of coarseness, would have repelled the better portion of her readers,—handled as it is here, no thought of impurity enters.—*Toledo Blade*.

One of the very best of the many superior novels that Houghton, Mifflin & Co. have recently published.—*Buffalo Courier*.

Mrs. Woolley's third novel shows a distinct advance in thoughtfulness and power of portraiture over its predecessors.—*The Literary World*.

One volume, cloth, 16mo, price \$1.25. Mailed to any address on receipt of price, by

CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

BOOKS OF RELIGION—DOCTRINAL.

Theodore Parker.—A lecture by Samuel Johnson. Edited by John H. Clifford and Horace L. Traubel. Cloth, 8vo, 78 pages, \$1.00.

Certainly one of the richest biographies, one of the most inspiring books of the year. It comes with freshness, vigor, sweetness, clearness and power, and it must re-awaken the thoughtful and the loving to the life of one of the world's most candidly and bravely thoughtful, one of the world's most deeply and tenderly loving.—*Universalist Record*.

The Morals of Christ.—A comparison with the contemporaneous systems of Mosaic, Pharisaic and Græco-Roman ethics. By Austin Bierbower. Paper, 16mo, 200 pages, 50 cents; cloth, \$1.00.

Mr. Bierbower's book affords an admirable example of the scientific treatment of an historical subject. He has carefully analyzed the old-world ethical systems which chiefly concern the modern civilized world, and in this book he has so classified the elements revealed by that analysis as to give them a high scientific value. His book is almost as systematic as a treatise upon one of the exact sciences, and stands in fine contrast to the rambling, ethical discussion of which we hear so much and which leads us nowhere. How systematically Mr. Bierbower has gone to work appears from the very opening passage of the book.—*Chicago Daily News*.

The Faith of Faiths, and its Foundations.—Six conference addresses, by Minot J. Savage, Samuel R. Calthrop, Henry M. Simmons, John W. Chadwick, William C. Gannett and Jenkin Lloyd Jones. Paper, 16mo, 170 pages, 50 cents.

The six papers are a striking and significant illustration of what the New Faith tends to produce,—its fearlessness, its utter sincerity, the absence of all special pleading, its poetry, its eloquence, its zeal and love for humanity.—*Christian Register*.

A Study of Primitive Christianity.

By Lewis G. Jones. Cloth, octavo, gilt top, uncut edges, 319 pages, \$1.25.

Dr. Jones is evidently a thorough scholar, and one can not fail to be impressed with the care, the honesty, the faithfulness, the impartiality, the love of truth, the conservatism exhibited throughout this admirable volume.—*Popular Science Monthly*.

History of the Arguments for the

Existence of God. By Rev. Dr. Aaron Hahn, Rabbi of the Tifereth congregation, Cleveland, Ohio. Paper, 12mo, 205 pages, 50 cents.

This is an intensely interesting book, from the scholarly pen of one who has evidently given this subject the most exhaustive investigation. We have whole libraries on the existence of God, but little, if anything, tracing so thoroughly as is here done the efforts that the human mind has made to solve the great problem of the Divine existence.—*Christian at Work*.

From Over the Border, or Light on

the Normal Life of Man.—A book of prophecies and fancies concerning the life to come, cast in the form of a romance. By Benj. G. Smith. Cloth, 12mo, 238 pages, \$1.00.

The adventures and enlightenment of a human soul in one of the "ever widening vistas of immortality" is depicted in a style of singular grace and charm.—*Frank Leslie's Magazine*.

Truths for the Times.—Fifty affirm-

ations concerning Religion, Judaism, Christianity, Free Religion and their Relations. By Francis Ellingwood Abbot, Ph. D. Paper, 10 cents.

I have now read "Truths for the Times," and I admire them from my inmost heart, and I agree to almost every word.—*Charles Darwin*.

Other Pamphlets by Dr. Abbot:—

Christian Propagandism, 10 cents; A Study of Religion, 10 cents; The Battle of Syracuse, 10 cents; The Proposed Christian Amendment to the Constitution, 5 cents; Is Romanism a Real Christianity? 10 cents.

Lecture on the Bible.—By Rev.

Charles Voysey, pastor of the Theistic Church of London, with a new introduction by Rev. Herbert Taft Root. Paper, 37 pages, 20 cents.

God in the Constitution.—By Ar-

thur B. Bradford. Paper, 18mo, 18 pages, 10 cents.

Messianic Expectations.—By Rab-

bi Solomon Schindler. Paper, four 18mo pamphlets, about 16 pages each, per set, 20 cents.

What Can Ethics Do for Us?—

By William Mackintire Salter. Paper, 12mo, 32 pages, 10 cents.

Any of the books named above will be mailed on receipt of price. Write for full catalogue. Address

CHARLES H. KERR & CO., Publishers,
175 Dearborn St. Chicago

THE NON-SECTARIAN

A Monthly Magazine devoted to the cause of liberal Christianity and religious freedom.

Terms \$1.00 per annum.

Send for sample copy—free to any new address

THE NON-SECTARIAN PUB. CO.,
Saint Louis, Mo.

SIX TRACTS ABOUT JESUS

Three by Jenkin Lloyd Jones, one by H. M. Simmons, one by S. J. Barrows, one by W. M. Salter. All mailed for 20 cents. UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago

A BEAUTIFUL CRAZY quilt of 500 sq. in. made with a pack of 60 splendid silk pieces, assorted bright colors, 25c.; 5 pks. \$1. Agts. Wanted. Lemarie's Silk Mills, Little Ferry, NJ

The Home.

Helps to High Living.

Sun.—The worship of a beauty above earthly shows, is the highest homage of a true religion.

Mon.—Eternal movement is the characteristic and destiny of the modern mind.

Tues.—All civilization is a conflict of opposite forces.

Wed.—To plant for the future is better than to war with the past.

Thurs.—Love should be catholic as Nature and Life.

Fri.—Beauty is the great mediator between the flesh and the spirit.

Sat.—No use can exhaust the sumless income of the universe.

—F. H. Hedge.

Paper Caps.

Paper caps at a party,
Pink, and yellow, and blue!
How will you get a pretty cap?
Just pull a "snapper" in two.

Paper caps in a bake-shop—
All white as white can be:
How nice the bakers look when they
Make cakes for you and me!

Paper caps for boy soldiers,
All marching in a row:
See how they hold their heads up high!
Oh, don't they make a show!

Paper caps, here, for dunces,
Not one bit pretty, you see—
Who are they for, do you suppose?
Why, dunces,—not you or me?
JUNIATA STAFFORD.

The Tale of the Kankakee.

There was a time, long, long, years ago, when our now staid and sober world was a giddy young planet, rollicking through space with a recklessness, known only to youth.

One pleasant summer's day in those far off times, a little river left its home and went straying through a low lying woodland. The great trees arching over it shut out the rays of the sun, except as they were sifted through in scattered dots and splashes. The cool dampness was delightful, and the river looking joyously up at the trees, wandered ever further from its source, until it suddenly realized that it was lost. Then it wheeled around and tried to return, but the tree trunks all looked alike, and there was nothing to guide it through the trackless monotony.

At length, weak and dizzy, it turned from side to side, doubling back and forth on its track, but seemed to make no headway. Then it questioned the trees, but they said they knew no other place save that where they stood, and volunteered the remark, that their abode was quite good enough for any little upstart stream. The stream made no reply but sadly journeyed on. Then it turned to its friends, the catfish, and they answered, that were it in their power they would gladly help the river, but with their noses deep in the mud they could hardly act as pilots. The black bass and the pike said that they would follow to the ends of the earth. The deer came down to the banks to drink, but only stamped with impatience and went away without replying. The squirrels had never been out of the forest, and the crows and bluejays when questioned, were even more impudent than usual, and all who are acquainted with the crows and the bluejays know that their ordinary sayings are aggravating enough. But the river had gotten to a state of weary sadness beyond resenting anything. At length, the slowest and dullest of its acquaintances, the mud turtles, were questioned, and they, with stolid good humor, promised to try to find the way out. And the promise has been kept for countless generations as a duty incumbent upon "heirs and assigns forever," as

the law books read. Forever is a long time but the turtles have faithfully tried for ages. Even now they may be found in the woods patiently tramping along in their hitherto unrewarded search.

At length the autumn came and with it came the ducks, and they sipped the cool, shaded water, and splashed in it, and shook their feathers and wiggled their tails, in solemn and dignified wise. Then they swam around into some cove out of the current, or climbed up on the bank, and each put the point of his bill back under a wing and had a pleasant nap, standing balanced on one foot with his eye wide open. The river, seeing the strangers, plucked up new hope, and asked whence they had come and where they had been. A wise old mallard with a beautiful green head acted as spokesman. He said, he had been almost everywhere and had seen almost everything; that, at this time he and his friends were going to winter along the Gulf, and that they would be back again in the spring.

Then the river asked him if he knew whence it had come and how to return. The wily old bird said that he did, and the river gladly followed him while he guilefully led it out till it was scattered through the swamps. There he left it to wander, saying that it could n't be better placed for his purposes, and that no duck until the very last would ever be stupid enough to spoil such a feeding ground by helping the river out.

All through the long winter, the river slept under the snow in the woods and swamps, but ever fretting as it dreamed of the home whence it had come.

In the spring it awoke, and with new strength and vigor threw off the icy coverlid. With courage born of rest it rushed about cutting new channels and hastening hither and thither through the forest. In every direction its search was bravely pushed, but all in vain. Its strength began to fail, and when summer came again, weak and dispirited, it went back to its old paths.

Year after year, and century after century, the tale has been told and retold. The sky mirrored in the brown depths has been broken, time without number, by the silent paddles of men long passed away, but they were not near enough to the heart of nature to understand the river's query, and it is still lost in the wilderness. Now its only hope is that some of the faithful turtles may find the answer to its questions, or that as the ducks come back fewer and fewer every year, the last one, will one day come and in his old age tell the secret.

This is why the Kankakee flows as it does, the most lost and doubtful thing, in all the lost and doubtful State of Indiana.

W. K.

Wee Miss: "Mamma, mayn't I take the part of a milkmaid at the fancy ball?" *Mamma:* "You are too little." *Wee Miss:* "Well, I can be a condensed milkmaid."—*Street & Smith's Good News.*

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

TASTELESS—EFFECTUAL

FOR A DISORDERED LIVER

Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases.

25 Cents a Box,

but generally recognised in England and, in fact throughout the world to be "worth a guinea a box" for the reason that they **WILL CURE** a wide range of complaints, and that they have saved many sufferers not merely one but many guineas, in doctors' bills.

Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.



A Frugal Meal.

It's house-cleaning time. Every one tired and cross; every thing out of place and wrong end foremost. No time to fool away in cooking; no fire, probably; no appetite, perhaps; no comfort, certainly.

No Pearline—that's the cause of it. A little Pearline, when you're cleaning house, makes the whole thing smooth and easy. With anything about the house that isn't hurt by water, you can save time and hard work by using Pearline. You won't have to use that rub, rub, rub, in getting the dirt off; that saves other things—your paint, for instance.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back.

318 JAMES PYLE, New York

500 of Your Addresses Printed and Gummed

In accepting the 37-cent offer below, you will get your address boldly printed in our Guaranteed and Gummed Directory for one year, 500 Parcels of Mail with your printed address on each, also 500 Gummed Labels, postpaid to you, in two colors, with your address on each. (See samples given here.)

MRS. J. A. LOGAN,
WASHINGTON,
929, 26th St., D. C.

L. E. MERCHANT,
PHILADELPHIA,
614 S. Wash. Sq., PA.

Give us your permanent address and, instead of writing, better print it very plainly with your pen, that our copyists and typesetters may not get your address wrong. Many addresses are so wretchedly written that we have to guess at them. Write very plainly.

Postmaster General Wanamaker

Says that, "Over 5,000,000 pieces of mail matter go to the Dead Letter Office annually, containing many thousands of dollars, part can be returned to the senders and part cannot. If all letter-writers would stick their Printed Address on their envelopes the Dead Letter Office at Washington could be abolished."

DEAR FRIEND—This is the season you should subscribe for the best and only paper of its kind. The PUBLIC HERALD, 16 large pages, is well edited, neatly printed, and ably managed, and has been generally recognized as such for 16 years. It is the bitter foe in aggressive fights with frauds, and has fought the public's battles nobly. Astounding as it may seem, we will give you a full year's subscription to THE HERALD (regular price for 15 years, 50 cents a year) for the small sum of 12 cents—not the cost of white paper on which THE HERALD is printed. Everything new is always advertised in THE HERALD in advance of any other journal, and thus its readers have the first chance of being fully posted.

Remember **UNDER NO CIRCUMSTANCES WILL WE ACCEPT 12 CENTS FOR A YEAR'S SUBSCRIPTION, UNLESS YOU COMPLY WITH THE SPECIAL 37 CENT OFFER MADE YOU TO THE RIGHT.** Organize a club of four of your friends, send \$1.48, cash or stamps, and get yours FREE. Just think of it—so much of great value to you for only 37 cents. You cannot get 500 gummed addresses alone, with your name boldly printed on each, for less than 50 cents by any printer, try them. Although you may be able to put your name in some of the so-called or "rit-rat" mail directories, you will never get the valuable and vast amount of mail that you will receive from having your name inserted in our Gummed Directory. Leading Publishers, Manufacturers, etc., use our gummed addresses when they cannot be induced to use any others, for all that is required to use the addresses in our Directories is to stick them like a postage stamp on wrappers, envelopes, packages, etc. It saves all who use them \$1.00 per thousand, as they have no pen addressing to do. You will find the 500 gummed addresses that we offer you, for your personal use, exceedingly convenient to stick on your letters, envelopes, books, papers, etc. In fact, you can find a thousand uses for them as they can be stuck to anything—paper, wood, fruits, leather, glass, iron, etc.—as readily as a postage stamp can be to a letter. No such liberal offer as this has ever been made before. We will lose on each year's subscription to THE HERALD at 12 cents, but after the expiration of each trial yearly subscription, we feel confident our subscribers will be so overjoyed that they will continue to patronize THE HERALD for years to come at the regular price, 50 cents per year. Send for a sample copy of the PUBLIC HERALD. AGENTS WANTED, EVERYWHERE.

OFFER NO. 2. In case you do not wish to invest 37 cents, you can have ALL the above EXCEPTING THE YEAR'S SUBSCRIPTION TO THE HERALD for only 25 CTS. Five orders for \$1.00. The 37 cents must come all in one letter, as no one can in any other way secure the PUBLIC HERALD every issue for an entire year for only 12c. All orders must absolutely be accompanied by the required amount, either 25 cents or 37 cents, in cash, postal note or postage stamps. If in stamps we prefer ones.

A FEW OF THOUSANDS OF SUCH TESTIMONIALS.

CLOVER BEND, ARK., Dec. 7, 1891.
DEAR SIRS—My name and address was inserted in your directory and I have received no less than 1000 parcels of mail containing my printed address and it still comes by every mail. I have tried ten other so-called directories, and I got three times as much mail from your directory as I did from all the others. I consider it the best 25 cent investment I ever made in all my life. Respectfully, yours, A. W. YOUNG.

The samples, books and papers that I received, if bought and paid for would have cost me at least from \$25.00 to \$40.00. Your Directory in my esteem is the most reliable one that is printed. I have tried others with very poor results. Yours is the greatest of all directories. "It caps the climax." It is just simply wonderful. Success to you. G. P. CURTISS, South Willington, Conn.

AMERICAN DIRECTORY CO., 142 S. 8TH ST., PHILADELPHIA, PA.

SPECIAL OFFER 37 cts

This offer includes ALL of the following and also an entire year's subscription to THE PUBLIC HERALD; the entire lot for only 37 cents. Yours free if you send four orders and \$1.48.



500 gummed addresses on each to you; also the 16-page PUBLIC HERALD 12 months (regular price alone 50 cts.) all postpaid to you only 37 cents.

Including Sample Books, Novelties, Pictures, Magazines, Letters, Papers, etc., each with YOUR address boldly printed on wrappers, you'll receive more choice reading and heaviest mail of any one at your town; also insert your address for 12 mos. in our GUARANTEED Directory that goes whirling daily to Mrs. and Mr. Pyle's all over the world; also 500 gummed addresses in 2 colors with YOUR address boldly printed on each to you; also the 16-page PUBLIC HERALD 12 months (regular price alone 50 cts.) all postpaid to you only 37 cents.

MINNEAPOLIS, MINN., Dec. 24, 1891.
A few months ago I had my name inserted in your mail directory and have already received over 1500 parcels of mail therefrom. I have received as many as thirty parcels in one mail, and on an average I receive about twenty-five parcels per day.

REIDSVILLE, N. C. Dec. 6, 1891.
DEAR SIRS—From only one insertion of my address in your Directory I have received more than 3,000 parcels of mail. The Gummed Addresses you sent out for me are coming in on my mail from all parts of the U. S. J. A. WARE.

I receive more mail from your Directory than all others. I have received 2,000 papers, circulars and samples and still they come in every mail. I am well pleased with my investment. H. W. WOODMAN, Gorham, Me.

TRUE & CO.,

Box 1250. AUGUSTA, MAINE.

YOU WILL

MAKE MONEY FAST

WORKING FOR US

in your own locality without being away from home over night. Any man, woman, boy or girl can easily do all that is required. We want a few workers to begin at once. THE CHANCE OF A LIFETIME IS NOW OPEN; IMPROVE IT AND FILL YOUR PURSE. Write at once for full particulars. No harm done should you conclude not to go ahead. If you are already employed but have a few spare moments and wish to use them to advantage, then write to-day for this is your opportunity. Unwise to delay or neglect.

Box 1250. AUGUSTA, MAINE.

UNITARIAN BELIEF!

16 TRACTS BY 8 AUTHORS, setting forth the principles, doctrines and basis of fellowship of the Unitarian Church. All mailed for 25 cents.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

Free Homes WHERE THEY ARE.

25 Cents a Year for an Illustrated Agricultural Paper, giving information of all U. S. Gov't Lands, also giving descriptions of every State and Territory. Invaluable to Home Seekers. Clubs with all Papers and Magazines, saving subscribers money. Thousands of Books and useful articles at low prices. Sample Copy and Clubbing Catalogues sent for 10 Cents. Address THE WESTERN WORLD, Chicago, Ill.

UNIVERSAL BATH.

Put, Stead, is one Vapor and Water—fresh, salt, Mineral.

Weight 15 lbs. Adjustable. Many Thousands in use. Centennial Award. Medal and Diploma. Against the world. Wholesale & Retail. Old Baths Renewed. Send for Circulars. E. J. KNOWLTON, Ann Arbor, Mich.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.

\$12 Buys a \$65.00 Improved Oxford Slicer Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealer's and agents' profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT. B 34 CHICAGO, ILL.

BOOKS OF RELIGION AND ETHICS.

The Faith that Makes Faithful.—

Eight sermons: "Blessed be Drudgery," "I Had a Friend," "A Cup of Cold Water," and "Wrestling and Blessing," by William C. Gannett; "Faithfulness," "Tenderness," "The Seamless Robe" and "The Divine Benediction," by Jenkin Lloyd Jones. Square 18mo, 137 pages, cloth, gilt, \$1.00; imitation parchment, 50 cents.

There is that in the pages so divinely human that one is baptized with an inspiration of sympathy in the name of toiling, suffering, longing and loving man.—*Church Messenger* (Episcopalian).

"It says in style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, 'Quit your meanness.'"—*Frances E. Willard*.

Blessed be Drudgery.—A sermon

By William C. Gannett. New edition from new plates. White hand-made paper cover, stitched with silk, 30 pages, 10 cents.

A Grateful Spirit and other Sermons.

By James Vila Blake. Cloth, 12mo, pp. 303, \$1.00.

One of the remarkable things in these sermons is the union of freedom and boldness with reverence. . . . Another remarkable thing is the union of much careful reading—in prose and poetry apart from beaten tracks—with much homely observation of outward things and of men's lives.—*Christian Register*.

Happiness from Thoughts and Other

Sermons.—By James Vila Blake. Cloth, 12mo, 297 pages, \$1.00.

Mr. Blake is predominantly a moralist of a true and pure strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness.—*Literary World*.

The Complete Life.—Six discourses

by James H. West: "The Complete Life," "The Helper-On," "Moral Purpose," "The Deification of Man," "Equilibrium," "The Holy Spirit." Cloth, 18mo, 107 pages, 50 cents.

Would that all pulpits rang with words as brave and true! . . . Such books are genuine uplifts of heart and mind, and when we get to heaven, if we ever do, through earth's sordid dust and mire, we shall have men like James H. West to thank for finding our way there.—*Chicago Evening Journal*.

Uplifts of Heart and Will.—A

series of religious meditations, or aspirations. By James H. West. Cloth, square 18mo, 65 pages, 50 cents.

Practical Piety.—Four sermons by

Jenkin Lloyd Jones: "The Economics of Religion," "Bread versus Ideas," "Present Sanctities," "The Claims of the Children." Cloth, square 18mo, 60 pages, 30 cents; paper, 10 cents.

The author has an epigrammatic habit of speech, coupled with a facility of illustration and a quickness of fancy not often found in sermon-writers, and his view of the relations of religion to modern conditions and every-day needs, appeal to the average lay mind as remarkably sensible.—*Oakland Enquirer*.

The Royalty of Service.—A sermon

by Frederick L. Hosmer, uniform with "Blessed be Drudgery," 23 pages, 10 cents.

Comfortings.—A book of selections

compiled by Judson Fisher. Cloth, square 18mo, 182 pages, \$1.00.

Helps for Home Nursing.—Sec-

ond edition, revised. By Irene H. Ovington. Cloth, square 18mo, 115 pages, 50 cents.

This little book deals in an eminently practical way with the simplest but often the least-known phases of home nursing.—*Christian Union*.

Any of the books named above will be mailed on receipt of price. Write for full catalogue. Address

CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago.

Twentieth Century

A WEEKLY RADICAL MAGAZINE

HUGH O. PENTECOST, EDITOR.

J. W. SULLIVAN, ASSOCIATE EDITOR.

Motto: "HEAR THE OTHER SIDE."

AIM: To go to the root of Religion and Sociology.

METHOD: To offer a free platform for the discussion of every phase of Religious and Sociologic thought.

ATTITUDE: The Spirit of Truth as contrasted with the Spirit of Triumph.

CONTRIBUTORS: Representatives of all creeds and movements.

CONTENTS: Editorials, Contributed Articles, Sermon by the Rev. Cater Tothorich, Correspondence, Fiction, Poetry, "Working of the Yeast," Current News of all Movements, Book Reviews, etc.

SUBSCRIPTIONS—For Fifty-two weeks, \$2; twenty-six weeks, \$1; thirteen weeks, 60 cents. Single copies, 5 cents. For sale at news stands or at office of publication. To foreign countries in the postal union, one year, \$3. Sample copy free.

Twentieth Century Publishing Co.,

7 CLINTON PLACE, NEW YORK CITY.

5 TRACTS about SCIENCE and RELIGION, showing the relation of the two and how the great religious beliefs of the world have been affected by the doctrine of Evolution. Blake, Potter, Powell, Savage and Simmons are the writers. All mailed for 10 cents. UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

BOOKS OF RELIGION AND SCIENCE.

Our Heredity from God.—Lectures

on Evolution. By E. P. Powell. Cloth, 12mo, 416 pages, \$1.75.

It comes nearer being the hand-book of evolution, adapted to those who not only are looking for a clear summary of the evidences of evolution in the physical world, but are anxious to know its bearings upon morals and religion, than any book we know of.—*Unity, Chicago*.

Altogether the book is the most cogent, candid, and absorbingly interesting of the many discussions of this momentous doctrine, by a thinker who both sees and states clearly its tremendous import.—*Chicago Times*.

Liberty and Life.—Seventeen dis-

courses on the applications of scientific truth to morals and religion. By E. P. Powell. 12mo, 208 pages, cloth, \$1.00; paper, 50 cents.

Strong, even, bold essays on ethical and religious subjects. They are the work of a man of vigorous intellect, who has studied the doctrine of evolution long and carefully, and has not found it necessary to abandon all his old reverences. The discourses are full of interest to the casual reader by reason of their fund of anecdote and biographical citation, and to the seeker for religious and moral truth they offer many helps.—*Literary World*.

The Evolution of Immortality.—

Suggestions of an individual immortality based upon our organic and life history. By C. T. Stockwell. Third edition, with appendix. Cloth, 12mo, 104 pages, 60 cents.

A thoughtful little book, which considers the growth of human being from embryological and cell-life up to the origin and evolution of consciousness, and, noting at every step the anticipation of the next, is justified in looking forward in the same line from the present point. It is worth reading.—*Atlantic Monthly*.

Religion and Science as Allies, or

Similarities of Scientific and Religious Knowledge. By James Thompson Bixby, Ph. D. Paper, 12mo, 226 pages, 30 cents. Cloth, 50 cents.

The best book published on the relations of Science and Religion.—*Christian Union*.

We have felt much gratification in the perusal of Mr. Bixby's argument. It is written in a highly commendable spirit and with a good general knowledge and appreciation of philosophic data and its rich suggestions will be found to be by no means one of its least important merits.—*New York Times*.

The Unending Genesis; or Creation

Ever Present. By Henry M. Simmons. Paper, square 18mo, 111 pages, 25 cents.

Here the story of the creation is told in a reverential, loving spirit, showing clearly how evolution has been going on for hundreds of centuries, and must still go on, and proving also how one overruling power works through all, with a perfect and beautiful mathematical precision.—*Unity*.

Evolution and Christianity.—A

Study. By J. C. F. Grumbine. Cloth, square 18mo, 75 pages, 30 cents.

Mr. Grumbine's statements are sound and well put. His book is the fruit of wide reading and investigation. It is a helpful one, is thoroughly interesting reading, and its presentation of the relation between evolution and Christianity includes much valuable thought.—*Buffalo Express*.

The God of Science.—By Francis

Ellingwood Abbot. Paper, 8vo, 16 pages, 10 cents.

Evolution in its Relations to Evan-

gelical Religion.—By B. F. Underwood. Paper, 24mo, 21 pages, 5 cents.

Any of the books named above will be mailed on receipt of price. Write for full catalogue. Address

CHARLES H. KERR & CO., Publishers, 175 Dearborn St., Chicago.

BOOKS OF POLITICAL SCIENCE.

The Coming Climax

In the Destinies of America. By LESTER C. HUBBARD. 480 pages of new facts and generalization in America's politics. Radical yet constructive. An abundant supply of new ammunition for the great reform movement. The text-book for the Presidential campaign of 1892. Cloth, \$1.50; paper, 50 cents.

It is an exceedingly able and valuable book, and should be in the hand of every voter in the United States. It preaches a mighty sermon.—*Ignatius Donnelly*.

It is an intensely interesting book, and as usual is only indicative of the colossal forces that lie behind it. . . . Aside from any discussion of specific measures the book is a striking one as an arraignment of present conditions.—*Chicago Times*.

The author is a prophet, or a "calamity screamer," according as the reader is of radical or conservative views, but his message is well and earnestly given, and as he has for years been a close student of the great labor movement, he is worthy of a respectful hearing.—*St. Louis Republic*.

As a vivid reflection of the universal unrest of the masses and portrayal of their wrongs it is unequalled by any book which has resulted from the rush of events which darken and thicken like clouds on the horizon on a summer day.—*Midland Journal*.

The most powerful book of the day, and one that no student of Sociology should fail to read.—*Sociologic News*.

If the Peoples' Party should scatter a million copies of Mr. Hubbard's work throughout the land, it would probably prove to be as good campaign ammunition as they could manufacture.—*Twentieth Century*.

The Rice Mills of Port Mystery

By B. F. HEUSTON. A romance of the twentieth century, embodying the most telling argument against a protective tariff that has appeared in many a day. Paper, 206 pages, 50 cents.

It is a strong showing for free trade, and any one desiring to get posted and crammed with good arguments should read it.—*Detroit News*.

Manual Training in Education

By JAMES VILA BLAKE. A summary of the reasons why manual training should be made a part of the public school system. Square 18mo, 94 pages; cloth, 50 cents; paper, 25 cents.

Progress From Poverty.

By GILES B. STEBBINS. A review and criticism of Henry George's "Progress and Poverty," and "Protection and Free Trade." Square 18mo, 64 pages; cloth, 50 cents; paper, 25 cents.

The Social Status of European

and American Women. By KATE BYAM MARTIN and ELLEN M. HENROTIN. Square 18mo, 47 pages, paper, 25 cents; cloth, 50 cents.

A capital little brochure for people who take a serious interest in the tendencies of American society.—*New York Independent*.

The Philosophy of a Strike.

By N. A. DUNNING. Paper, 8vo, 8 pages, 5 cents.

Compulsory Education.

An address. By FRANCIS ELLINGWOOD ABBOT. Paper 18mo, 15 pages, 5 cents.

The Study of Politics in Unity

Clubs and Classe. By GEORGE L. FOX. Paper, 18mo, 16 pages, 10 cents.

Any of the books named above will be mailed on receipt of price. Write for full catalogue. Address

CHARLES H. KERR & CO., Publishers, 175 Dearborn St., Chicago.

RELIGION AND SCIENCE

—AS—

ALLIES

—OR—

Similarities of Scientific and Religious Knowledge.

By JAMES THOMPSON BIXBY, Ph. D. Second Edition Just Ready.

PRESS NOTICES AND INDIVIDUAL OPINIONS

N. Y. Independent: The main argument of the book is both new and able; and is especially important for religious men who desire to repel random scientific attacks. * * * The volume deserves careful reading, for it contains very valuable ideas, forcibly and yet temperately set forth.

Christian Union: The best book published on the relations of Science and Religion.

London Inquirer: A noble book. It is especially valuable because it boldly enters the enemy's camp and meets him on his own ground. * * * The argument as a whole is as sound as original, as philosophical as it is forcible, as complete as it is timely.

From Dr. Noah Porter, Ex-President Yale College: I have used it in my classes with great satisfaction.

New paper edition, 12mo., 226 pages, 30 cents, postpaid. Cloth edition reduced to 50 cents, postpaid.

Any book advertised by us will be sent prepaid by mail or express on receipt of price. For \$5.00 cash with order, we will send books to the amount of \$5.00 at advertised prices, and Unity one year free; this offer applying both to renewals and new subscriptions.

Address CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago.

BOOKS OF ESSAYS AND CRITICISM.

James Vila Blake's Essays.—

Cloth, 12mo, 216 pages, \$1.00.

The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature, in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers.

Sharpness of vision, too, makes this essayist a helper to the understanding and the sight of slower mortals. He often touches to the quick, and reveals the spring of some of the most puzzling questions by his sure but gentle insight.—*Chicago Tribune*.

St. Solifer, with Other Worthies

and Unworthies. By James Vila Blake. Cloth, 12mo, 179 pages, \$1.00. Paper, 50 cents.

Fourteen short stories and sketches of an unusual quality. . . . The papers are the recreation of a finely touched mind; we should suppose that any one who can appreciate their delicate qualities might be warranted in complimenting himself.—*Literary World*.

There is a freshness about Mr. Blake's writing, an unaffectedness and simplicity that reminds one strongly of Charles Lamb. Mr. Blake possesses a rich vein of poetry, his conceits are never unhappy nor his metaphors obscure. His style is correct, and with a special charm of its own, and he is never wearisome or otherwise than interesting.—*Detroit Sunday News*.

Legends from Storyland.—By

James Vila Blake. Cloth, square 16mo, 87 pages, illustrated, 50 cents.

The style in which these legends are written is charming and adjusts itself with wonderful felicity to the nature of the themes. But our pleasure was seriously diminished when we found that the author classes the miracles of the Old and New Testaments with other legends. . . . It is sad indeed when powers of such an order are used. . . . etc.—*The Living Church*.

Browning's Women.—By Mary E.

Burt. With an introduction by Edward Everett Hale, D. D., LL. D. Cloth, 16mo, 236 pages, \$1.00.

We can cordially recommend her little volume to not only individual readers, but to members of the Browning Clubs who are endeavoring to make a special study of the poet.—*Boston Transcript*.

The Legend of Hamlet, Prince of

Denmark, as found in the works of Saxo Grammaticus and other writers of the Twelfth Century.

By George P. Hansen. Square 18mo, 57 pages, paper 25 cents. Cloth, 50 cents.

Outline Studies in James Russell

Lowell: his Poetry and Prose. By Mrs. Susan B. Beals. Fifth edition, revised. Paper, square 18mo, 32 pages, 10 cents.

The little book both interested and astonished me. I had no notion that anybody would think what I had written worthy of so thorough and exact a study as this book bears witness to. The author is far more familiar with my works than I can pretend to be.—*J. R. Lowell*.

Outline Studies in Holmes, Bryant, Whittier: their poems.—By William C. Gannett and others. Paper, square 18mo, 32 pages, 10 cents.

Outline Studies in George Eliot.—By Celia Parker Woolley. Paper, square 18mo, 10 pages, 10 cents.

Outline Studies in the History of Ireland.—By Prof. William F. Allen. Paper, square 18mo, 8 pages, 10 cents.

Outline Studies in Dickens' Tale of Two Cities.—By Emma Endicott Marean. Paper, square 18mo, 10 pages, 10 cents.

Outline Studies in the History of Art.—By Ellen D. Hale. Paper, square 18mo, 15 pages, 10 cents.

Outline Studies in Religious History and Thought.—By John C. Learned. Paper, square 18mo, 11 pages, 10 cents.

Outline Studies of Holland.—Prepared by Edwin D. Mead. Paper, square 18mo, 20 pages, 10 cents.

Outline Studies in the History of the Northwest.—By Frederick J. Turner. Paper, square 18mo, 12 pages, 10 cents.

Outline Studies in Lessing's Nathan the Wise. By the Unity Clubs of Cleveland and Chicago. Paper, square 18mo, 8 pages, 10 cents.

Ten Great Novels: Suggestions for clubs and private reading. Compiled by Jenkin Lloyd Jones. Paper, square 18mo, 23 pages, 10 cents.

The Importance of the Intellectual Life.—By Jenkin Lloyd Jones. Paper, square 18mo, 15 pages, 10 cents.

The Masque of the Year.—A medley for an evening's entertainment. Arranged by Lily A. Long. Paper, square 18mo, 20 pages, 10 cents.

Any of the books named above will be mailed on receipt of price. Write for full catalogue. Address

CHARLES H. KERR & CO., Publishers, 175 Dearborn St., Chicago.

Love and Law

A Poem by JAMES VILA BLAKE. Single copy mailed for 2 cents, 20 copies for 10 cents, 100 copies for 30 cents.

"A truly noble poem, rising at the last into a passion of trust and worship that is as refreshing as a breath of mountain air."—*John W. Chadwick in The Index*.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

ROAD CARTS ONLY \$10

The Best and Lowest Price

of any Carts Made. \$15, \$18, \$20 and \$25. Top Buggies, only \$35.00. Harness \$7.50 and \$10.00. Forges, Anvils, Vices, Saws, Sewing Machines, Scales of all varieties. Save money and send for Price List. CHICAGO SCALE CO., 151 South Jefferson Street.

UNITY SUNDAY CIRCLES

In hall or parlor, and new Churches unprovided with Hymn Books, will want our Hymn Tracts Songs of Faith, Hope and Charity, set to old tunes; 51 Hymns with music. Love to God and Love to Man; 47 songs adapted to "Gospel" tunes. Responsive Services with prayer and closing chant. Each pamphlet 5 cents.

The three bound together, with eight Choral Responses Services added—a complete little service book—for 15 cents; \$1.50 per dozen. UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

THE BUSY MAN'S MAGAZINE

THE REVIEW OF REVIEWS

AROUND THE WORLD IN THIRTY DAYS

AND THE BUSY WOMAN'S

"It is not only the 'Busy Man's Magazine,' but is especially adapted to the 'Busy Woman'—such as most of us are." (Mrs. LUCY A. OSBAND, Michigan State Normal School.)

IT PLEASES EVERYBODY.

Miss Frances Willard.—"The brightest outlook window in Christendom for busy people who want to see what is going on in the world."

Providence Telegram.—"A great boon to the busy, the lazy and the economical."

The Congregationalist.—"This monthly has no peer in originality of design, scope and accuracy of vision, thoroughness in execution and ability to transform its readers into citizens of the world."

Chicago Interior.—"The Review of Reviews, of New York, has come to the rescue of busy people. We know of one high railroad official who for a month has worked until 11 o'clock at night, and yet has kept well informed of current world events. He reads this Magazine. It gives him a running commentary on important events, besides a digest of the best articles in contemporary magazines."

Price 25c. \$2.50 a Year.

AGENTS WANTED. CLUB RATES ON APPLICATION.

Send Ten Cents for Sample Copy. THE REVIEW OF REVIEWS, 18 Astor Place, New York